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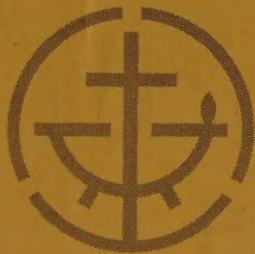
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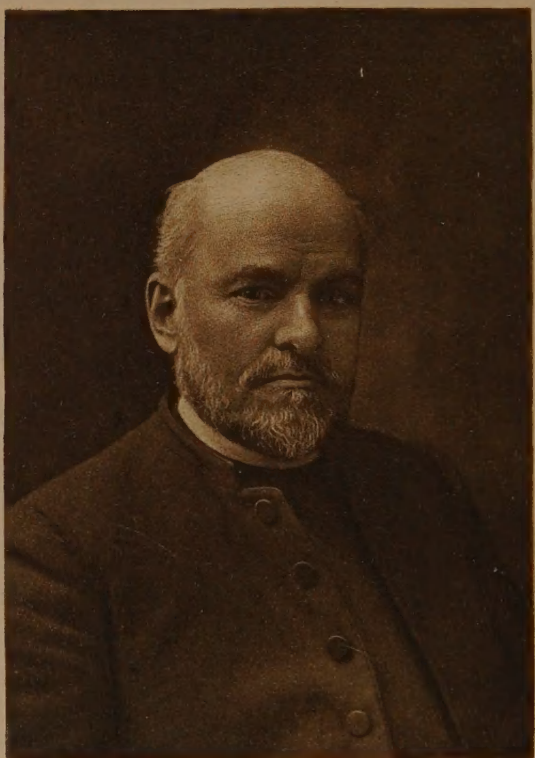
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SACRIFICIAL WORSHIP



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SACRIFICIAL WORSHIP

I. IN GENESIS AND EXODUS ; II. IN THE TEMPLE ;
III. IN THE NEW TESTAMENT AND THE
CHRISTIAN CHURCH

BY

WM. J. GOLD, S.T.D.

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the documentary sources may have been, or the mould in which the historical narratives have been cast; whatever the precise literary classification of any particular book, the date of its composition or of its admission into the Canon, it is taken for granted from the standpoint of supernatural religion, that it is the form in which these writings have been transmitted to us which has the stamp of inspiration. Thus it is considered that the contents of the various books and their topical arrangement are not accidental. It is under such assumptions, for example, that the sacrificial rite, as it appears in the book of Genesis, has been treated.

In so brief an exposition of a great subject no attempt has been made to enumerate the authorities who have been laid under contribution. The names of some of them will appear in the few notes it has been thought well to add. I cannot refrain, however, from expressing my profound obligations to my old friend and master, Dr. Thomas Richey, of the General Theological Seminary. It was at his suggestion and under his guidance that I entered upon studies of this

nature, now many years ago; and in the intervening time his appreciation and encouragement have been of priceless value. At many points the work here presented appears to me to be little more than the working out of suggestions or of ideas which were in the first instance derived from my intercourse with him.

Thanks are also due to my friend and coadjutor, the Rev. Francis J. Hall, D.D., who kindly read over the manuscript and furnished valuable suggestions.

W. J. G.

WESTERN THEOLOGICAL SEMINARY,

Michaelmas, 1902.

IN MEMORIAM

WHILE this volume was passing through the press, its learned and saintly author passed away from his earthly labours, on the eleventh of January, 1903, leaving the undersigned as his literary executor.

The Rev. William Jason Gold, S.T.D., was born of good family in Washington, D. C., June 17, 1845. He graduated with high rank from Harvard College in 1865, and pursued his theological studies two years in the General Theological Seminary, New York, and one year more in Seabury Divinity School, Faribault, Minnesota. He was ordained in 1868, and married Miss Kate D. Eaton, by whom he had three daughters. These daughters survive him.

He was engaged in pastoral work nine years in Minnesota, also occupying the chair of Exegesis at Seabury from 1873 to 1876. In the fall of 1877 he became instructor of Latin and Greek in Racine College Grammar School, and was made professor of the same subjects in the collegiate department in 1880. In 1885 he took charge of the internal administration of the Western Theological Seminary, which then opened its doors for the first time in Chicago. He lectured in New Testament Exegesis

and Liturgics, and continued his work in the Seminary until his death.

Dr. Gold united in himself the qualities of a well-balanced theologian and a saint. He would have died rather than betray one article of the Catholic Faith, but rose far above the level of mere partisanship. His advice was widely sought; and as a member of five General Conventions he exercised a determinative influence upon the course and duration of the revision of the Prayer Book, which was completed in 1892.

Space forbids me to speak of his rare patience and gentleness, his delicate refinement and his tender relations with those who were under him. *Requiescat in pace.*

Although he published no books in his lifetime, he wrote much for Church Journals, and left valuable manuscripts which may some time be published.

His literary executor is responsible for inserting his portrait and a List of Contents in this volume.

FRANCIS J. HALL.

WESTERN THEOLOGICAL SEMINARY,
January 21, 1903.

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Worship defined as threefold : (a) Acknowledgment of Divine Sovereignty — self-surrender ; (b) Thanksgiving ; These two being universal and belonging to man as man ; (c) Atonement or Expiation : This element being added because of Sin.

Sacrifice defined as the embodiment of worship, and its threefold elements, in visible and concrete rites, in which something is given to God which has sacramental significance.

This gift must be connected with man's life — elements of his nourishment — and must have been made man's own by labour spent upon it. It must be the choicest.

Self-surrender is expressed by offering up the gift entire. If Thanksgiving and peace are in view, part of the Sacrifice is reserved for the consumption of the worshipper.

The first Temple was the Garden of Eden ; and, when man had been expelled, the antediluvian offered his gifts before the flaming sword which barred the way to the Divine Presence.

Sacrifices of Oblation and Thanksgiving described as seen in Genesis : of Cain and Abel ; of Noah ; of Melchizedek ; of Isaac.

The Element of Atonement appears gradually in Genesis as the mystery of sin is developed : e. g. in

the coats of skins ; the Sacrifices of Cain and Abel ; of Noah ; of Abraham. Thus the sinful elements of (a) shame ; (b) inward corruption ; (c) rebellion and defiance are unfolded.

Finally, all elements of sacrificial worship are embodied in the Passover, and the blood of Expiation is applied to individuals. This Sacrifice described.

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SACRIFICE IN THE TEMPLE 43

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The Temple services described :

(a) The daily Burnt-Offering and the ceremonies connected with it. It expressed entire self-surrender, in behalf of all Israel, and was ritually perpetual — daily renewed. The blood sanctified and vivified what was done.

(b) The national Peace-Offering of Pentecost. The portions eaten were consumed representatively by the priests. It was identified ritually and mystically with the continual Burnt-Offering.

The Temple worship was directed to a supernatural Presence of God in the Holy of Holies. God does not reveal Himself for worship in nature. Incense signified a purification of what was offered and the penetrative efficacy of human prayers.

(c) The Sacrifice of the Day of Atonement, peculiar to Israel, imparted acceptableness to all the worship of the ensuing year ; thus symbolizing the death of Christ by which worship is sanctified through all time.

A bullock offered for the priesthood, and two goats for Israel. The goats, virtually one, representing two aspects. Sacred places cleansed with the blood. The body destroyed without the gates. The goat for Azazel.

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Divine revelation comes to men in Holy Scripture in successive dispensations, each preparing for the next. The permanent elements in each are passed on. The Temple had both temporary and permanent elements.

Temporary elements or types included slain victims and blood. Christ fulfils them and takes their place. His Blood consecrates a new Temple, and His Body becomes the Sacrifice of His Church.

Permanent elements were such as embodied the

essential elements of Sacrifice as such, for man may never cease to express his self-surrender and the other aspects of Sacrifice by outward means.

These permanent elements were to be found in the Holy Place, sanctified by blood, but separated from the bloody Sacrifices, viz. Bread, Wine, Incense, and Fire. The Continual-Bread had sacrificial value, and represented the twelve tribes perpetually offered to God.

These elements are perpetuated, directly or indirectly, by Christ's institution, in the Christian Church, which, properly considered, embraces the Holy Place and the Holy of Holies.

The Apocalyptic vision reveals all this. The Lamb standing as slain, but alive forevermore, appears for us ; and in the Eucharist we offer Him and perpetuate what was permanent in the Levitic Sacrifices.

Our Burnt-Offering is a living Being of Whose Body we are members. It is also our Peace Offering, because we feed on Him with thanksgiving. And by showing the Lord's death our Offering is sanctified by His Blood.

The Victim we offer is Divine. Therefore, while offering we worship Him.

NOTE on the sense in which secondary symbols have been taken over from the Jewish Church.

COMPILED BY F. J. H.

I

SACRIFICE IN GENESIS AND EXODUS

Obligatio cultus interni continetur in ipsa essentiali relatione creaturae rationalis ad Deum. Nititur totus cultus divinus tanquam fundamento in religiosa intellectus agnitione et voluntatis submissione erga Deum, infinitam majestatem, supremum principium et ultimum finem; cum his immediate nectitur, agnitio a Deo esse, quidquid sumus et habemus, et ab ejus liberalitate expectanda esse, quibus indigemus. . . . Pro hypothesis status lapsi cum eadem radice nectitur necessitas expiationis et satisfactionis ad Deum offensum placandum.

CARD. FRANZELIN.

Sacrificium visibile invisibilis sacrificii sacramentum, id est sacrum signum est.

ST. AUGUSTINE.

SACRIFICIAL WORSHIP

I

SACRIFICE IN GENESIS AND EXODUS

IN what does the worship of God consist? Is it to make prayers, to sing hymns, to cultivate uplifting thoughts? Does it find its complete discharge in any movement of the intellect on the one hand, or of the emotions on the other? It is evident that none of these things is peculiar to the relation of man to God. Something is still wanting to complete the idea of worship.

Man alone among the creatures of God on earth has a "living soul," or spirit, which makes him akin to God and to the angelic spirits of the unseen world. The knowledge of God has been given to him. He knows his entire dependence upon God, and that life has been imparted to him that he may fulfil divine purposes. And not only has he been gifted with this high intelligence, this divine knowl-

edge, but he has a still more wonderful gift — a gift of power. He is endowed with the faculty of will. Through this he has the power to do or not to do, to fulfil the divine purpose, or, so far as in him lies, to thwart it. Here lies the foundation principle of worship. It is the act of an intelligent being recognising his dependence and his obligation, and as a consequence striving to bring his will into absolute subjection and accord with the will of God. To worship, then, is to give up ourselves, all that we are and all that we have, to God. Worship is entire self-surrender in acknowledgment of the supreme sovereignty of God, as the First Beginning and Ultimate End. Nothing else that we are accustomed to call worship, no prayers, no acts or utterances, can have any quality of worship unless this lies behind.

But this is not the only element which belongs here. To look up to God as a Father Who has brought us into being, Who preserves us every moment by His love, and from Whom all things do come to sustain our lives, to impart joy and comfort, to uplift, to purify, and make perfect, is to possess a heart full of thankfulness, and a soul at peace. Here is a second

element without which the idea of worship cannot be complete,—namely, thanksgiving, joy, peace with God.

When we carefully consider these two principles, the giving up of self, the heart and soul, with all their powers and faculties, on the one hand, and on the other, glad thanksgiving, based upon the peace which comes from conscious union with God, we shall see that such worship belongs to God always and everywhere. It was the worship of our first parents while they still dwelt in Eden in the estate of innocence and peace; it is the worship of the angels, the sons of God who sang for joy when the worlds were made; and it shall be the worship of the redeemed, of “Jerusalem the heavenly, the Church of the First born, spirits of just men made perfect;” and it is the worship after which men, since the fall, scattered abroad in the wilderness of the world, have ever been striving and struggling in the face of the great barrier of sin. By a thousand tokens, men everywhere have made it plain, by whatever mistaken ways, through strife and misery and blood, it may be, blindly stumbling under blind guides, that they are somehow aware that there

is no end of life but God, and no rest except in unity with Him.

But since the Fall this terrible obstacle always remains: "sin lieth at the door" of all approach to God, all attempts to worship Him. Before it is possible to give up self to God, or to rejoice in Him with thanksgiving, something else must be done: this barrier must somehow be surmounted or destroyed. This brings in a third element of worship, and one which must needs be fundamental and primary so long as the effects of the Fall remain. This element is atonement or expiation, whereby the struggles and sorrows of men, their penitent tears and resolves to conquer temptation and amend their lives, may gain the acceptance of a merciful God and open the way to His presence.

These, then, are the proper principles and elements of divine worship,—of that worship and service which is due to God alone, and cannot be offered to any creature: (1) the entire surrender of the will, which is to offer up one's self; (2) thanksgiving to God because of the gift of life, and for what He has made life to mean to those who have the peace which passeth understanding; (3) expiation for sin, that it may be done away,

or that a loving Father may so far put our misdeeds out of His sight, that He may receive the offering of our hearts and souls in spite of our weak and wavering wills, and accept our thanksgivings rendered all the more joyful through consciousness of pardon.

Worship, then, is threefold, and these three elements include all that can possibly find a place in it. They form a threefold cord which binds in one all the Dispensations of God. If we go through the sacred history in Genesis and Exodus before the giving of the Law, we shall find these great ideas present in the acts of worship recorded there. If we study the Temple and its appointed rites, the same three elements are everywhere seen, arranged in a relation of wonderful beauty and harmony, and full of profound significance. When we come to the New Testament, we find again the same enduring principles exalted to a higher sphere and transfused with a strength and power unknown before. We trace them in the great action which begins at the Last Supper and culminates upon the Cross. Again they appear in the wonderful vision of worship which is brought before us in the fourth and following chapters of St. John's Apocalypse. They are

stamped indelibly upon the Liturgy of the Church which, in fact, has this for its sole object, to express, exhibit, and give effect to these three necessary parts of worship, here brought together into a transcendent unity and carrying a glory and an efficacy which only the Real Presence of the Lamb of God who has comprehended all in Himself, could by any possibility impart.

We have so far been speaking of worship in its interior and primary sense. Worship must begin in the soul. It is, in the first place, an act of the will. We know that God is a spirit and that "they that worship Him must worship Him in spirit and in truth." There can be no worship which does not begin with this. But though it begins, it cannot end with a simple movement of the interior being. Man is not only spirit, but body also. He is not an invisible inhabitant of an invisible and purely spiritual sphere, but he dwells in a visible and material world. If he has a part which classes him with angels and spirits, he has also a part which connects him with the dust of the earth, and with the life of the tree and plant and all beasts and cattle which roam the fields and forests. And this is no temporary element of his being which is some time to be sloughed off

and left behind, but the truth of the Resurrection of the body assures us that the body, redeemed from corruption, shall have its part in the life everlasting. Worship, therefore, as self-surrender, the giving up of the whole man, necessarily includes the body, the outward and visible, as well as the internal and invisible. Worship is the offering up of the human will; but this includes everything over which the will has power, and this is the control of the body and of material things in the external world of which the body is a part.

Here, then, is the place of Sacrifice. All that is true and earnest in the worshipful attitude of the soul within is brought to a head, concentrated and exhibited through an outward rite, which contains after the manner of a sacrament, the inward significance, embodies it and carries it out to a certain completion.

What outward thing shall men do to show that they desire to give themselves up to God? By what action or what token shall they show that they know and acknowledge that they belong to Him and that to Him they owe all that they are, all that they possess? Since nature and the divine law prove that we have not the right to put our-

selves to death by sword or flames in order to give ourselves back to the God who made us, what outward way is there in which we can most vividly and adequately exhibit this relation between ourselves and God?

We do not know whether men could have found an answer to this question unless they had been divinely taught what they should do. But we do know that among races of any degree of civilisation, where the rights of property have been recognised, and at the same time the personality of God as sovereign of all things has been accepted, there has been one way of accomplishing this great purpose. It is by giving something to God. On the face of things, the more precious the gift was to its owner, the more fully it would represent him. But if men realised the infinite greatness of God, they would come to understand that it was not altogether the intrinsic value of the thing presented which constituted its fitness to be employed as the vehicle of worship, but rather what we may call its sacramental fitness. Certain fixed principles appear. The gift must be closely connected with the life of him who offers it. Nothing is so near to this, in one sense, as those elements of nature, liquid or

solid, animal or vegetable, which constitute human nourishment, the food by which the natural life is maintained. But in a higher sense than this, that is nearest a man's own life into which something of his life has entered. Hence that which is offered must be a man's own, not that which costs him nothing, but the fruit of his own labour or toil, whether of hand or brain. Besides this, it would ill accord with the majesty of God to offer to Him anything less than the best,—anything wild or imperfect, anything injured, lame, or maimed, anything old or worn out. Always it must be the first and best. Hence we hear constantly of the first fruits of fields and vineyards, and the firstlings of flocks and herds.¹

If it is intended to fulfil the foundation idea of

¹ It is curious to observe that writers on Comparative Religion are inclined to regard "the gift theory" of Sacrifice as a degeneration. It is difficult to reconcile this with the doctrine of evolution, since the theory in question is invariably associated with a certain degree of civilisation. Moreover, it seems to be inseparable from the recognition of personality in Deity. Of course it is capable of extreme degradation in proportion as the idea of God is perverted or inadequate. The same is true of the other aspects of Sacrifice. See Jevon's "Introduction to the History of Religion," pp. 224, 225, 330, 414, 415; Robertson Smith's "Religion of the Semites," pp. 395, 396. We are concerned, however, with the teachings of supernatural religion.

all worship, — if the man wishes to signify by his act of Sacrifice, “I give myself and all I have wholly to God, my Creator, Lord, and Father,” then the gift he brings is offered up entire. This was the meaning of committing to the altar flames the entire loaf or cake ; of pouring out in the sacred spot the entire flagon of wine ; of burning upon the altar the whole body of the slain victim.

But if it was meant to make an offering of thanksgiving and peace, this was effected by bringing to the altar a part of the material of Sacrifice, — the first or best, whether of wine or flour or of a slain animal. A part was thus offered, consumed in the sacred fire ; the rest became the food of the worshipper, upon which, as being now sanctified, he might feast with his friends in joy and thankfulness. Through such a feast men felt that they entered into a certain community with God, bringing to the human soul a sense of supernatural peace. Therefore, all such Sacrifices with their attendant feasts are called, in the Old Testament, peace-offerings.

The consideration of the third element of worship, that of expiation, and the remarkable features which its introduction has added to the sacrificial

rite, must be reserved for fuller treatment in connection with the Old Testament records, to which we have now to turn our thoughts.

The Garden of Eden is the first temple. It is a sanctuary,¹ a place set apart. The outside world lay in wildness, rugged and irregular. But Eden is a garden enclosed, symmetrical and regular, with its four rivers and its trees of knowledge and of life; and so all through Holy Scripture, the Church of God is constantly represented in this way. It is a land flowing with milk and honey. It is a vineyard, a field of grain, a garden. And as the Fall drove men from the garden to the wilderness, so our Blessed Lord, suffering with men and for them in the wilderness, led them back again to the garden of Paradise. Eden was the temple, the place of the Presence of God. The Lord God walked in the garden and revealed Himself there. And Adam was His priest, to do perpetual service, and to worship before the Divine Presence. There was no altar, for no altar was needed when God Himself, in a form which, glorious as it must have been, stood before His worshipper day by day, and that worshipper, pure in heart, could see God, could

¹ Dillmann, *Commentary on Genesis*, chap. iv., 13, 16.

look upon Him with clear eye, speak to Him with loving confidence, and offer to Him directly as to a present King, of His own, the fruits of the garden which He had given to be the home of man.

The dark time came when this sanctuary of peace and innocence was no longer man's home. No longer pure in heart, clear-eyed, no longer with any ground of confidence, — the holy place is barred against the guilty souls and their children. No more could Adam look upon the form of God, manifesting Himself face to face. The sanctuary of God's Presence remained, but the Cherubim with flaming sword closed the way to that Presence, while they still showed where it was. Only from without, standing before the Cherubim, Adam and his sons must now worship the Presence within — hidden from their sight forevermore.

Here Cain and Abel presented their gifts. The one brings fruits of the ground, because he is a tiller of the ground, and it is the proper rule of Sacrifice that he shall offer that which is the fruit of his own toil. And Abel brought as his gift firstlings of his flock, and this too was natural, because he was a keeper of sheep. Each brought what it was natural and right for him to bring.

It was not on account of the difference in their gifts, that one was accepted and the other rejected. The reason for that must be sought in another direction. It is sufficient now that we should observe that they were engaged in an act of worship, and that they do this by bringing gifts of the best things they have, things which are their own and which have come from their own labour. They desire to say in word and act: "We are entirely thine, O God, and in these things into which our life and strength have entered, we give ourselves to thee." They desired also, it would seem, to express to God thanksgiving for the harvest of the fields, and the abundance of the flocks. These two great primary elements of worship are involved in the offerings of the two brothers.¹

We pass over a period of unnumbered years. The majestic form of the great patriarch whose life bridges over the appalling crisis in human history signified by the Flood, appears before us. He is the last of the old world, the first of the new. There is a fresh starting-point, and it is inaugurated by a great act of wor-

¹ On the offerings of Cain and Abel, see Dillmann, Gen. iv. 4 f., and Delitzsch on the same passage.

ship, the Sacrifice of Noah.¹ Now, for the first time, an altar is mentioned. Eden has disappeared. There is no mention of Cherubim or other signs of the Divine Presence. There is no longer any place on earth where God may be sought as abiding among men or manifesting Himself to them. His sanctuary remains to be renewed when men shall have been prepared for it by a long training, a period of stern discipline. The altar of Noah is builded high. He worships God aloof from men, on high,—the region of His Presence vague, illimitable, above the world. The Sacrifice which the patriarch offers is called in the Hebrew, *Olah*, an offering of ascension. The smoke of the burning victim rises to the open sky to seek out, if it may be, the place of the eternal throne. There is much in the narrative here to tempt us to pause, but at present it is only necessary to point out one thing: that this Sacrifice was an act of worship. The animals which provided its material were burned entire. The worshipper kept nothing for himself. Noah, in this memorable act, offered not only himself but all which was his own, and therewith the

¹ Gen. viii. 20.

new race destined again to multiply and replenish the earth. While withholding, for the present, the consideration of Sacrifice in those aspects which sin has brought into it, and simply tracing its history as the outward expression of worship in the primary sense, nevertheless it is not out of place to observe that the Sacrifice of Noah is not simply a great act of adoration, in which men make an oblation of themselves to God, but it is also a covenant Sacrifice. And, according to the terms of this covenant, men are empowered, in spite of the evil of their hearts, to offer to God their gifts of worship in time to come. There are priests of the race of Noah, and they may offer not only slain victims, but the pure vegetable elements of bread and wine.

Such a priest is Melchizedek, King of Salem, priest of the Most High God. At the end of the period of the covenant of Noah, and at the beginning of that of Abraham, this venerable figure appears for an instant out of the surrounding gloom, and invested with heavenly radiance, is seen bearing his pure gifts and admitting to communion in them the Father of the faithful, the leader of the new host of God.

The pure gifts offered to God by the hands of this priest, a type of Him who is our High Priest forever, became the food of the chosen race, and the Sacrifice becomes not only one of oblation to God the Lord and Father, but the vehicle of thanksgiving and peace.¹

Another scene of a most solemn and awe-inspiring character comes before us as we turn the sacred pages. It is the Sacrifice of Isaac. Every detail of this transaction affords the material for devout meditation, full of high instruction, when we view it in the light of Him to Whom it points, the Lamb Whom God has provided for our burnt-offering. It was as a whole burnt-offering that Isaac was to be sacrificed. It is easy to see that, as time went on, the true meaning of worship expressed through Sacrifice, might be obscured. It has always been easy to forget that the outward act cannot stand alone. It cannot take the place of the inward giving up of self to God. It was never meant to take the place of it, but to express it, to carry it out, to make it complete. What God wills to have from us, first of all, is self-surrender, self-oblation. The human will must

¹ On Melchizedek, see Delitzsch on Gen. xiv. 21-24.

yield itself up wholly to the will of God. This is the first meaning of every Sacrifice in which the whole of the gift is given up. When it does not mean that on the part of the giver, — if he is presenting to God outwardly that which signifies the whole of himself, but inwardly keeps back part of himself, — then it means nothing real for him. It is not worship.

What does this show but that a Sacrifice which is real — a true oblation to Almighty God — is always, must always be, a human Sacrifice? That is the great lesson which stands out to view in this narrative of Isaac. In will and intention it is a human Sacrifice. The father gives up his son, and the son submits his will without a question. God requires here the direct, actual offering of the man himself, external as well as internal, and only when the completeness of the surrender has been tested and found perfect, is a substitute provided to be the visible medium of the self-oblation of the child of promise. This solemn and awful transaction looms up with tremendous prominence upon the threshold of the history of the Chosen People. It taught the enduring lesson that in and through all the sacrificial rites of the great

temple service, they must ever be giving themselves to God.

So far we have been concerned with Sacrifice as a way of worship, — the only way which fulfils the entire idea of divine worship. We have considered worship in two aspects, either as self-oblation, the surrender of ourselves, our souls and bodies, or else as an act of thanksgiving and of communion. But it is necessary now to look back over this history and to learn from it how the dreadful fact of sin affected the worship of God, and with it the rite or action of Sacrifice.

When our first parents sinned, they broke the unity of heart and soul which had existed between themselves and God. They separated their wills from the will of God. They created a barrier which they could not surmount or break down. They were still, for a time, in Eden, the divine sanctuary, where God came to them, and heretofore they had felt only a holy joy in His Presence. But now all was changed. They felt that they had no longer any right in this sacred place. The sin of their soul had stamped itself upon their bodies outwardly. They felt that there was that in them and upon them which could not endure

the presence of the Lord God. They were ashamed. But could not their shame be covered? They hastened to make to themselves garments of leaves from the trees of the garden. But when the moment came, they knew that it was not enough. As the tokens of that Presence appeared which before had brought only joy and peace as realising the highest purpose of their existence, they shrank away in their shame and terror and strove to hide themselves.

The child nurtured under normal conditions, who knows its parents as the representatives of goodness and wisdom, and has learned that there are some things which it must not do on pain of offending those who thus stand to it in place of God, on some unhappy day yields to an evil impulse and does that which has been forbidden. What is the result in the soul of such a child? It does not know, it cannot know as yet "the exceeding sinfulness of sin," but it is overwhelmed with a sense of shame. It shrinks from the sight of those whose love it feels that it has violated. Always before this time it has sprung forward with joy to welcome the approach of the father in whose love it lives and rejoice in the strength of his uplifting arms; but now the child shrinks away and

seeks to hide itself from him whose displeasure it fears and before whom it feels disgraced. Never again, it is convinced in its despair and misery, can it hope for the same love as before, never again bear to look its father in the face. There is a childhood of the race as well as of the individual, and its spiritual history lies before us in these opening chapters of Genesis. The first effect of sin in the heart is shame, a sense of disgrace, and the man shrinks back in conscious unworthiness from the Divine Presence. The remedy is commensurate with the interior state. Unto Adam and to his wife did the Lord God make coats of skins, and clothed them. Clad in such garments, so different from those which they would have provided for themselves, they might still come near the Divine Presence and offer their gifts of worship. But it is no longer within the sanctuary, nor can they any more stand face to face with God, until by a life of penance amid the thorns and briars of the wilderness, they shall come at last to the Beatific Vision in the realms of light.

It has been said that the difference between the Sacrifices of Cain and Abel, which caused one to obtain acceptance while the other was rejected,

did not consist in the gifts they brought. Each presented what it was right and fitting he should offer, according to the primal law of sacrificial action. Each offered the fruits of his own occupation. Each signified by his gifts the same things: (1) that he desired to offer himself, his life and strength, to God, and (2) that he desired to thank the Father of all good for the abundance of flocks and fields, and to eat of that which God had bestowed, with outward joy and inward peace. But we are plainly given to understand that the inward cause of Cain's rejection was his failure to recognise the fact that "sin lieth at the door."

Between himself and the Presence behind the flaming Cherubim was the great gulf which sin had made. No man could approach and offer henceforth until that terrible fact was recognised. Cain advances as one having a right to offer the gifts of innocence, bold and shameless, and he is driven out from the Divine Presence.

If the attempt were made to depict this scene with the brush of an artist, the brothers would properly be represented as taking their stand before the eastern gate, where stood the angelic guardians of the sanctuary, each bearing his gifts, the most prized of his possessions. Abel comes

humbly, clad in the garment of skins which God had designated as the priestly attire of those who now came to worship Him, acknowledging thus the need of covering for the defacement of sin, the brand of shame, and that such covering can only be that which God has willed. But Cain advances with uncovered nakedness, unabashed, in the pride of his heart acknowledging no barrier between himself and the Almighty. A radiance from the divine glory lights up the form of Abel, and the divine fire issuing from the Presence within enwraps the gifts he brings and carries them to the realms of the invisible. But upon the figure of Cain a horror of thick darkness falls and he is driven forth into the outer world.

And now we pass over many generations in the twilight period of the world. It is a period which comes before us dim and dark. We witness obscurely the strivings and conflicts of the primeval world, outbursts of passion, and monstrous lust. Here belong the words of St. Jude touching "clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea foaming out their own shame; wandering stars for whom the blackness of darkness hath been

reserved forever." Only here and there is a gleam of light, as in the person of Enoch who walked with God, and in the eight preachers of righteousness of whom Noah was the last. The dark and wearisome experience of these ages from Adam to the Flood prints one lesson deep upon the hearts of thoughtful men who amid the tumults and blind struggles of the world still panted after God. They saw now that the nature of sin went deeper than shame. Its effects were far more radical than any outward defacement. The solemn verdict of this experience is pronounced in these words: "Every imagination of the thoughts of man's heart is only evil continually," "it is evil from his youth." Such is the second stage in the development of the mystery of sin. It is seen that it does not exhaust itself in a sense of shame and an exterior shrinking from the Divine Presence, but that it is a deep inward disease, pervading the whole race and leading on to spiritual death.

We have considered the Sacrifice of Noah after the Flood and the ark, simply in one aspect, namely, as a great act of worship in which at the beginning of a new era the regenerated race, the posterity of Noah, is offered up as an obla-

tion to the Lord God Almighty. But there is in it another element. It is accepted as an atonement for the sins and imaginations of men's hearts. When we seek to know wherein the strength of this atonement consists, we shall, no doubt, find it in the outpouring of the blood of the victim. Great importance is attached in this narrative to the blood. The blood, it is said, is "the life," and life is surely the antidote to death. Sin is inward death, and in this Sacrifice for the whole race, the presence of sin as pervading the whole mass of men is acknowledged, and the power exhibited that shall effect its cure. It is the blood which giveth life. But it is not yet actual sin which comes into view, the sins of individuals as such, but original sin, as the Church has named it, which affects all alike. There is not yet any application or sprinkling of the blood upon the individual, but in consideration of it as flowing forth from the slain victim, space is given for repentance, and the gifts of men are accepted.

There is one further step in the development of the mystery of sin. We have seen that experience has led the minds of devout men on

from the simpler stage where sin is felt as the sense of shame and unworthiness to stand in the presence of God, to a profounder knowledge of its inward workings, an appreciation of the fact that the thoughts of the heart are only evil continually. Here again we see the analogy in the growth of the human being from childhood to youth and early manhood. As he comes to have a clearer knowledge of right and wrong he becomes sensible of an inward conflict, that his thoughts and imaginations are constantly prone to evil, and he understands from sad experience what St. Paul means when he says, "When I would do good evil is present with me." Even so, the Holy Scriptures teach us, it has been with the human race. It has its childhood, its youth, its manhood; and there is a development of sin which belongs to each. We come now to the third and last.

Time goes on and the Babylonian development takes place. Pride, love of power, and idolatry of the powers of nature are its leading characteristics. Men built proud structures to resist the wear of time. They united to form world empires and to write upon their monuments their own names. They abased them-

selves, not before the Almighty, but before the awe-inspiring mysteries their own wisdom had found out. It was a signal development of high-handed and presumptuous sin, involving the worst idolatry. Sin is no longer a matter of thought and imagination, but takes objective and positive form in deliberate defiance and rebellion against the Most High. On the one hand, we see, in Melchizedek, the last representative of the old and pure religion transmitted from Noah to his posterity, appearing for a moment across the sacred page, clothed in the beauty of holiness, like the last bright flicker of an expiring flame, about to be engulfed in the surrounding darkness. On the other hand appears the press of great leaders and nations, bringing to view, in that far antiquity, the towering ambition of chieftains and kings; the upbuilding of proud cities and wide-reaching empires, the rearing of mighty piles to embody the arrogant aspirations of men and defiance of divine judgments. Thus, like gigantic shadows, pass before us great names of that old world: Cush, and Nimrod, the Canaanites, Aram and Eber, and many others, men and nations, with the kingdoms and cities of renown which were

founded in those days: Babel and Nineveh and Calah, with "Ur of the Chaldees," and Zidon, with Sodom and Gomorrah. The great culminating sign and embodiment of a presumption which did not simply forget God, but defied Him, was the tower of Babel, which stands out as the symbol and monument in those ancient days of all that is most awful of satanic presumption and of the resistless judgments of God.

It is in this state of things that the call comes to Abraham to separate himself from the life around him and to go forth from the land of great cities, the centres of civilisation in the East, to a distant region where conditions were simple, and where by a gradual course of training under the leadings of the Divine Voice, the life of the individual, the family, and at last, the nation, might be re-founded and built up upon new and enduring foundations. He became the first of those who were taught to understand that they were strangers and pilgrims on the earth, and that the only sure hope is for "the city which hath foundations, whose builder and maker is God." It is the beginning of a long period of waiting,

of trial, of discipline, for him and for his children, of wanderings in the land which under the promise should one day be their own; of slavery in Egypt with its harsh but salutary restraint and toil, and its moulding of character.

It is at this point in the narrative of Genesis, and from this time forward, that the rite of Sacrifice begins to assume a severer and more complex aspect. It involves not only all the principles before exhibited in its discharge, — the original and permanent ideas of the surrender of self, and of thanksgiving in communion with God; the expiatory addition, after the Fall, of covering for shame in the Divine Presence; the still further development of atonement for the sins of thought, the corruption of nature, and inward death, by the outpouring of blood; but now there appear still more profound principles: submission to the dealings of God's providence, whatever that providence wills to lay upon men of chastisement and bitter sorrow; a destiny of disappointment, of waiting for that which in this world will never be realised; a discipline which shall kill in the heart the love of the creature and bring it back to God. This is the offset of the spirit which was abroad in the world, the spirit of self-assertion, of tower-

ing pride, and of rebellion against the divine dispositions. Much of this is to be seen in the mysterious Sacrifice of Abraham, wherein the victims are hewn in pieces, the knife does its work to the sundering of the "very joints and marrow," and there is a horror of great darkness upon the soul of the Patriarch.

And now, passing over a long period of history, we arrive at the end of the Egyptian bondage, and the nation which has sprung from Abraham is about to enter upon its separate history. As each of the previous periods, that of the Noachidae and, again, that of the Patriarchs, has been introduced by a great special sacrificial action, so it is now. It is the Sacrifice of "the Lord's Passover" which signalises the deliverance of the Chosen People, — deliverance not merely from an outward and physical bondage, but from spiritual complicity with the corrupt cults of Egypt. It transfers the nation from the old life to the new, and in a conspicuous manner inaugurates the entrance into the observances of a pure religion. The details are before us in the twelfth chapter of Exodus. The main point is this, that the Passover is a Sacrifice, though there is as yet neither

temple nor altar. It is, moreover, a Sacrifice which, in itself and in its accompaniments, includes the principal ideas which have come to light in the previous history. And to these it adds one feature of great importance, a development in the ceremonial connected with the blood.

In the first place, as an act performed in obedience to the command of God, there is in it the recognition of the Divine Sovereignty. The individual will is surrendered to Him Who is henceforth to be acknowledged as the Lord God of Israel, the one and only God. It is true the victim is not to be consumed, as the burnt-offering was entirely consumed in the sacrificial flames; nevertheless, it is to come into direct contact with the fire, which was not the case afterwards with those Sacrifices of the temple which became the food of the worshipper.

Secondly, it is to be eaten by those who offer it, and thus takes its place as a Sacrifice of thanksgiving and peace, and a symbol of communion with God.

Lastly, in the death-stroke, the blood of the victim is poured forth to testify that sin, which is spiritual death, is to be met by the life which is in the blood. It is at this point that a feature

is added which has not appeared before. This is the application of the blood. It was not sufficient that the blood should simply be shed for the redemption of the nation as a whole. More was involved than sin in its generic aspect as affecting the thoughts and imaginations of the heart. The people had been guilty of actual sin against God in association with the idolatries of Egypt. The destroying angel would pass over no house upon whose lintel and door-posts the blood had not been sprinkled.¹ Henceforth, through all time to come, the truth is established that, while the blood of the atoning victim once shed, avails to redeem men, as a whole, from bondage to Satan and to give space for repentance, it is still true that no individual soul can be saved until it has been sprinkled with the precious blood, the blood which alone gives life.

As we are now arrived at the threshold of a period when the typical as well as the spiritual meaning of sacrificial institutions becomes of inestimable importance, when we are led to look constantly for the shadows of things to come, we

¹ It is significant that while the Israelites are apparently exempt from all the other plagues, they cannot escape this, the last and most fearful, except by the sprinkling of the blood.

cannot do better in closing this division of our subject than to glance for a moment at the enduring lessons of the First Passover. The key is in our hands when we remember that it was at the Passover that our Saviour Christ, in yielding up His life, gave His Body and His Blood to be the nourishment of His People; and when we read in St. Paul that "Christ our Passover is sacrificed for us."

The lamb was the material of the Passover Sacrifice. In the first instance, it was eaten in haste, with loins girded, with feet shod for a journey, and with pilgrim staff in hand; and it was eaten with bitter herbs and with bread unleavened. Thus it is by faith in the lamb, ever the type of meekness and innocence, that Israel escapes the judgment upon the first-born. It is by the merits of the blood, now not only shed but sprinkled, that death is robbed of his power. It is by incorporating the sacred flesh and partaking of the unleavened bread and the bitter herbs that Israel is formed anew into an holy People, a nation of priests unto God, and prepared for the hard discipline of the wilderness. The staff of the pilgrim is the sword of victory. The back braced to bear the burden, and the feet shod for the long

march of forty years,—such is their armour of defence.

Here, then, we have the exhibition and the offering unto God of the One Sacrifice which is ever dearest in His eyes, and which alone has power to overcome the world. The offering which above all others is mighty to destroy the strongholds of Satan, is the spirit of the guileless lamb which is dumb before the shearers, and without a struggle yields up its life. Death is overcome by exhibiting before the angel of judgment the memorials of the Passion of the Lamb of God, and by making it the means of propitiation as we go out and enter in. The sacred Flesh, sanctified by the fire of the Spirit, becomes the food of the soul and the sustaining principle of life in our journey through the world.

Of sin, redemption, and salvation, we have new lessons here. Justification by faith in the atoning blood, and its application to ourselves, and the removal of guilt by the restoration of the creature to God in the offering of the Body of the Lord is much; but sanctification, through union with that Body, is far more. The offering of the Body of Jesus as the first fruits of humanity, and the shedding of His Blood, constitute our great

burnt-offering. It is a perfect act of worship through self-surrender, and by its outpoured Blood secures for us space for repentance, and the blessed assurance that, notwithstanding the inward corruption of our nature, God will still bear with us. But it is the sprinkling of the Blood once shed upon the individual for his sacramental cleansing, in Baptism and in Penance, which effects his actual purification, and frees him from the thralldom of death. Lastly, it is the Body of Christ, quickened by the power of the Holy Spirit, eaten for our nourishment, which incorporates us with the flesh of the Sacrifice, in order to the maintenance of spiritual strength and life. "He that eateth Me shall live by Me."

NOTE A, TO LECTURE I.

EXODUS, CHAP. XXIV.

The first great peace-offering, described in the twenty-fourth chapter of Exodus, was omitted from consideration in the foregoing lecture for the sake of brevity, though the review which is contemplated is hardly complete without it. It is true the Passover included the essential characteristics of the peace-offering ; nevertheless, the scene which comes before us in this later passage has features of its own which are in a high degree worthy of notice. In the first place, it is the last sacrificial act which appears in the sacred record previous to the construction of the tabernacle for which it constitutes a direct preparation. Secondly, it has a distinct importance in the religious history of the Chosen People, as marking a decisive stage in the establishment of an enduring bond of union with God. It may be said to be the completion of that relation which was initiated by the Passover. Its covenant character is strongly emphasised. We have here, in a Sacrifice presented on behalf of all the tribes and partaken of by their representatives, the consummation of the Divine economy of reconciliation. The consecration of the elect People is complete. They have now

entered into the fulness of the covenant and abiding fellowship with God.

As a covenant Sacrifice this transaction stands in instructive contrast to the Sacrifice of Noah. The latter was simply a burnt-offering. The victims were slain, their blood was shed, and their bodies were entirely consumed in the fire of the altar. But the rite through which Israel enters into that covenant which was destined to continue until the fulness of the times was far more comprehensive. There were, in the first place, burnt-offerings, for there can be no true worship without that which the burnt-offering signifies. But the action did not end with them. They were followed by peace-offerings for the sake of communion with God. The blood, moreover, was not simply shed to be spilt upon the ground, but Moses caught the blood of the burnt-offerings and of the peace-offerings, and sprinkling half upon the altar and half upon the people, he made the proclamation: "This is the blood of the covenant which the LORD hath made with you," — the covenant destined to remain until a greater than Moses should say: "This is the new covenant in My Blood." Finally to the elders of Israel was vouchsafed a vision of God, and they ate and drank in His Presence.

With this scene the series of the pre-Levitical Sacrifices comes to an end, and we are next introduced to that stage of development in which the various phases and elements of sacrificial action which

have come before us one by one are combined in a divine synthesis, all becoming parts of one great whole, with fixed relations one with another.

It is not assumed, in the review which has been made of the earliest records of Sacrifice, that the instances which appear in the narrative are literally the first or only instances of their kind, — that burnt-offerings, for example, were unknown until Noah, or that in speaking of the Sacrifice of the twenty-fourth chapter of Exodus as the "first" peace-offering, it is meant that such offerings were now first instituted. What we have assumed is this : that by a divine principle of selection the inspired writer has been led to embrace in his record those particular instances of sacrificial action which have an economical value, and which bring before us, step by step in an educational way, the various forms through which it was ordained that worship should be expressed, and especially the development of the idea of propitiation. This point of view seems strongly confirmed by the fact that, while the instances of Sacrifice which are given occur in the most natural way in the course of the narrative, there are no repetitions, but each case adds some characteristics in advance of what has appeared before. It is also remarkable that when we come to the last of these records, namely, the peace-offerings of Exodus, we discover that we have traversed the whole ground of Sacrifice, with the exception of the national sin-offering. This rite, however, could not have place

until the national system of worship came into being.

NOTE B.

A point which may need explanation is the fact that Prayer has not been here classified as a distinct element of worship. It is, in fact, in its widest sense, associated with them all. Prayer is the form which devotion necessarily assumes as it comes into being in the heart ; in other words it is the subjective clothing of interior acts of adoration, thanksgiving, and contrition. Sacrifice is the objective expression of the voice of the soul. "On the one hand, a Sacrifice without prayer is a body without a soul, empty and powerless ; and, on the other hand, prayer cannot dispense with the accompaniment of Sacrifice. Prayer is in itself merely an ideal expression of the need and longing for expiation and fellowship with God, and does not really set these forth ; but in sacrificial worship there is an embodiment, a visible and palpable expression, not merely of the subjective desire of the worshipper, but also of the objective satisfaction of that desire."¹ If we narrow the meaning of the word "Prayer" to "petition" or "request," it is evident that it comes within the category of worship properly divine, only as it is based upon self-oblation.

¹ Kurtz, "Sacrificial System of the Old Covenant."

II

SACRIFICE IN THE TEMPLE

[Jewish institutions] give substance to essential verities of Catholic and spiritual religion, and they foreshadow in visible objects and in external ceremonies a consummation towards which Hebrew religion was ever tending.

Christian experience has proved that a close study of the ancient sanctuary and its worship not only gives the clue to the meaning of New Testament thoughts and expressions, but also enlarges our comprehension of the general principles of divine revelation.

OTTLEY's Bampton Lectures.

In the Epistle to the Hebrews the Mosaic system is treated as a salutary discipline, suited for the training of those to whom it was given, fashioned after a heavenly pattern, preparatory and not final, and yet possessing throughout an educational value.

BISHOP WESTCOTT.

II

SACRIFICE IN THE TEMPLE

WE have traced the history of Sacrifice as recorded in the books of Genesis and Exodus, from Eden, the sanctuary of God in the first age of innocence, to the moment when the Chosen People, the Children of Israel, are setting forth from Egypt to seek the land promised to their forefathers. Sprinkled with the cleansing blood, and eating of the lamb sacrificed in obedience to God, they become not only a nation set apart, but a holy Church in which they are consecrated to the perpetual service of the Almighty. The time has come when the Lord God will come to take up His abode in the sanctuary which He commands to be set up, and they shall worship continually before His unfailing Presence. The Temple of God is once more with men, and He shall dwell among them.

In Genesis and the first part of Exodus, we have read of sacrificial acts, each very memorable, but detached from one another in time and place.

At the same time, each instance as we come to it constitutes a new stage in the development of the significance of Sacrifice, and by the study of the several narratives in their order, we find in the end that all the great elements and principles of sacrificial action have been surveyed.

We now come to a point when these great elements and primary features of divine worship which we have considered separately are to be gathered up into a system in which each has its place in an exact and beautiful relation to all the rest. The principle of unity is stamped upon them and they become parts of one great order of worship addressed to the One and only God. This order of worship is proper to that holy sanctuary which Moses was commanded to build according to the pattern of heavenly things which was shown to him in ecstatic vision on the mount.

We must recall here what was pointed out at the beginning, that there are three and only three elements of worship which have their proper and necessary expression in Sacrifice. The first of all is self-surrender; then, thanksgiving based upon the assurance of peace with God. These

two are fundamental. They are due from men as men, rational beings to whom God has made Himself known. This kind of worship is due from men in whatever condition they are, whether innocent or sinful. The third element is that which has been made necessary through the fact of sin. It is the element of atonement or expiation. It is by means of this that men strive to make up for sin, to cover it, to kill it, or to cleanse it away, so that God may consent to accept their oblations and their thanksgivings.

The first kind of Sacrifice, self-oblation or surrender of self to God, — all one is and all he has, — was effected through the presentation of a gift of value, the first and best. This kind of Sacrifice which, in the estate of innocence, before the Fall, would rightly consist of the fruits of the garden, the earthly Paradise, came to have its chief expression in the whole burnt-offering, in which the entire body of a slain victim was offered up, crowned and completed by a vegetable offering of the fruits of the earth.

The second kind of Sacrifice, — thanksgiving through communion, — came to be discharged through an oblation, which was first presented to God, and then in whole or in part given back to

the worshipper that he might feed upon it as holy food, sanctified by the divine benediction.

The invasion of sin did not bring in a third kind of Sacrifice in the first age. We find no distinct Sacrifice of atonement, nothing which by itself constitutes a sin-offering, in the narrative of Genesis. New features were added to the sacrificial rite, by which the presence of sin was constantly attested, and its remedies were signified. A covering was provided for the shame of sin. The out-poured blood exhibited the life-giving remedy for interior disease and death. The victim hewn in pieces and severed part from part, pointed to the anguish of penance and stern discipline of self, even to the cutting off of hand or foot or the plucking out of the eye. Finally, the sprinkling of the blood, its individual application, signified that each separate soul must be cleansed by the touch of this blood in order to enter into a state of grace and come near the Divine Presence with an acceptable worship.

Besides these conspicuous features, certain laws impressed themselves upon the details of Sacrifice, so that all sacrificial worship was made to carry the acknowledgment of sin. In Eden the fruits of the earth would suffice to fulfil the idea of

oblation and thanksgiving, but afterwards there were added the bodies of animal victims, the first and best of flocks and herds. The purpose of the worship was not changed, but in this way the covering of skins was provided; and, through the blood, the great remedy for sin, life was set free in order to quicken that which was in the state of death.

The pure offering of the fruits of the earth continued always and everywhere, but here too, sin brought about a change. Men might not offer the grain as it is cut and gathered in the fields, in the bundle or sheaf. It must be broken or ground, or still better, brought to the extremest degree of transformation, in the completed loaf or cake. Nor might the grapes be brought in clusters, fresh plucked from the vine, but they must be crushed in the press, and through fermentation converted into wine. So Melchizedek brings, not grain or grapes, but "bread and wine." Thus the shadow of sin is everywhere present, from the gates of Paradise when Adam was driven forth, until the Israelites come to the foot of Sinai, and a constant reference to sin moulds the manner of the sacrificial action; yet until the tabernacle of God is erected in the wilderness and the law of its

service is ordained, there has been no distinct sin-offering, no separate atoning Sacrifice. That is a feature which appears for the first time in the ritual of Leviticus, and is, as we shall see, a feature of extraordinary significance.

We come now to a brief consideration of the service of the ancient Temple and of the manner in which the three principles of divine worship were carried out in the days of the ancient theocracy. It is not necessary for our purpose to distinguish between the Tabernacle and Temple. The latter was vastly larger and more magnificent than the former, but the essential divisions, the furniture, and the law of worship, were the same in both. Nor is it needful to take account of possible developments from age to age. We are concerned with the ceremonial as it existed when Our Lord and His Apostles took part in it, and with the arrangements as they were understood by the author of the Epistle to the Hebrews.

In the fully perfected Temple we enter first the great court-yard which surrounded the sacred places. This, with its stone pavement, its lofty walls, and its interior cloisters with their magnificent pillars, was the court of the Gentiles; but

our interest centres in the enclosed spaces and noble buildings which occupied the northern portion of this court. It was there that the ordinances of worship were carried on and the smoke of the Sacrifice ascended without ceasing. Let us see if we can form an intelligible picture of the daily ceremonial, without entering too much into minute detail. In the early morning there is a procession of the priests who are on duty. The victim, a spotless lamb of the first year, is brought to the appointed place. At length a watchman, stationed aloft upon a pinnacle, proclaims that the rising sun has reached the point which marks the moment for the service to begin. A company of priests blow with loud blasts upon silver trumpets. The entrance gates are thrown open. The death stroke is given, and the blood is sprinkled at the corners of the great altar. The skin of the victim is removed, and its body is cleansed and prepared by the priests to whom that task has been assigned. When this has been accomplished the lamb is placed near the altar to await the moment when it is to be consigned to the flames.

While these preliminaries are going forward, the people are hastening from every quarter of

Jerusalem to take their part in the worship of the day. They pass through the Court of the Gentiles and through the "Beautiful Gate" into the hall of the worshippers. We may compare this to the nave of a great cathedral, though it is for the most part open to the sky. The people stand with faces toward the west. The hall is sufficiently open on that side to enable them to see the spacious level many steps higher than that on which they stand, where in the centre is placed the great altar of burnt-offering. Still further westward ascends the flight of steps which conducts to the sanctuary. This is a lofty building of pure white marble, the pride and glory of the Jewish heart. Its imposing front was regarded as a marvel of architectural beauty. Before its entrance hung the first veil, combined of the sacred colours, blue, purple, scarlet, and white, and within are the two mysterious rooms, the Holy Place and the Holy of Holies.

The solemn moment arrives when the public ceremonial is to begin. Groups of priests appear at their several stations. As the Master of Ceremonies¹ gives the signal, a little procession issues

¹ This was the Sagan, who was also the "Captain of the Temple," Acts iv. 1.

from a door on the left side and advances to the great altar. There are four priests walking two by two, and after them the celebrant of the day. One of the priests carries a censer filled with incense, and another a golden bowl. These are the immediate attendants of the celebrant. They pause at the altar long enough to fill the bowl with glowing coals. Then they are seen ascending with solemn tread the steps of the Holy Place. They pause before the entrance, while a great gong is struck which resounds in the remotest corners of the city and is heard even among the hills far beyond the walls. Then they enter through the veil and are lost to sight within the mysterious room into which none but priests may ever penetrate. The celebrant entering here has before him at the opposite end the golden incense altar standing close to the second veil, which conceals the innermost division of the sanctuary, the Holy of Holies. On the left of this altar stands the seven-branched candlestick ablaze with the sacred fire; on the right the table whereon were placed from week to week the twelve loaves called the Bread of the Presence. One of the attending priests strews the burning coals upon the golden altar, another hands the celebrant the censer.

The assistants then withdraw and take their stand upon the porch without. The Master of Ceremonies standing near the veil gives the command to offer, and at his word the celebrant within scatters the incense upon the coals, and waits in deep devotion until the smoke has filled the Holy Place. So waited Zacharias, on the day when the angel spoke to him. But the offerer may not remain too long within. The people far below, engaged in their silent prayers, now behold him reappear, and as he issues from the veil and takes his stand at the summit of the steps looking forth over the great altar toward the multitude, a feeling of awe and veneration comes over the souls of devout people for one who has so recently approached the Divine Presence. As the son of Sirach¹ says of a priest beloved of Israel: "How was he honoured of the people in his coming out of the sanctuary and appearing from beneath the veil! He was as the morning star in the midst of a cloud, and as the moon at the full: as the sun shining upon the temple of the Most High, and

¹ Ecclesiasticus, chap. l. This chapter sufficiently proves that the Temple service and its symbolism might inspire the pious worshipper with very pure and lofty sentiments of devotion.

as the rainbow giving light in the bright clouds." As he stood in silence, — the priests of the course ranged in ranks on the steps below him and all looking toward the people, — the body of the lamb was lifted from its place beside the altar and laid upon the wood where the remnants of the former victim were still burning. Then the celebrant lifted up his hands and with a loud voice gave the people the threefold blessing which all the priests repeated with him : —

"The Lord bless you and keep you.

"The Lord make His face to shine upon you, and be gracious unto you.

"The Lord lift up His countenance upon you, and give you peace, both now and evermore."

When Zacharias, on the day when his lot was to burn incense, came forth from the sanctuary and lifted up his hands to give this benediction, the words died upon his lips and he perceived that the sentence had already fallen upon him that he should be dumb and unable to speak for a season. Therefore he made signs to the priests around him that they should recite the blessing without waiting to hear his voice. After the benediction had been uttered, the celebrant descended the steps and came to the side of the high altar. There

twelve unleavened cakes were handed to him, and by him cast into the flames to crown the Sacrifice. After this he poured out a chalice of wine, which was the completion of the whole action. This scene is also described by the devout son of Sirach: "When he took the portions out of the priests' hands, he stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him round about. So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel. And finishing the service at the altar, that he might adorn the offering of the Most High Almighty, he stretched out his hand to the cup, and poured of the blood of the grape,—he poured out at the foot of the altar a sweet smelling savour unto the Most High King of all."

At this point a new division of the service begins: a company of priests stationed near the great altar blew three long blasts upon silver trumpets, and as they ceased, the choir of Levites, who stood in front of the worshipping congregation began, to the accompaniment of stringed instruments, the psalms for the day. This closed

the public service. Pious people, like Simeon and Anna might remain to prolong their devotions. Others resorted to the lectures and instructions of the Scribes in the cloistered porches of the great court. The larger number would, of course, disperse to their daily avocations.

Such was the ceremonial of the Daily Sacrifice, as it was fulfilled in the time of the life of our Lord on earth; and if it be well considered, nothing could exceed it in simplicity and beauty, while at the same time it was full of high dignity and rich significance.¹ In the first place this Sacrifice was a whole-burnt-offering, — it was entirely consumed upon the altar. It expressed, therefore, the first and profoundest idea of worship, that is, entire self-surrender. Secondly, it was a united Sacrifice of the whole people, — a national Sacrifice. In the body of the lamb, all Israel was represented, the whole nation was offered up to God. Thirdly, this Sacrifice was continual, — it never ceased. This signified that the whole nation was con-

¹ On the Temple service, see Edersheim's "Temple Service;" Dr. John Lightfoot's Works, vol. ix.; and Schürer's "The Jewish People in the Time of Jesus Christ," ii. 1, pp. 273-299 (translation).

stantly and always an oblation to Almighty God. Ritually and mystically the lamb was always one and the same, burning without interruption day after day and year after year. The Daily Sacrifice was not a fresh Sacrifice, but only a renewal of that which went on perpetually, and the worshippers were called to dedicate themselves with every returning day in union with the oblation upon the altar.

The shedding of the blood and its application to the altar bore the old significance. It sanctified and vivified all that was done. It atoned for sin so far as to admit the approach of the people and the acceptance of their worship.

In the Daily Sacrifice we see how the first and fundamental principle of worship was carried out. The second, that of Thanksgiving, was discharged through the rite called the Peace-offering. In this sacrifice, a small portion, esteemed most choice, was consumed upon the altar, while the rest became the food of the worshipper. As consecrated food it was a bond of communion and peace with God, and was eaten with every circumstance of joy and glad-

ness. There were several varieties of individual or personal peace-offerings, and the lambs offered at the yearly commemoration of the Passover, as observed in connection with the Temple ritual, rank with this class of offerings in significance, although in this case there are special characteristics which distinguish these from other peace-offerings.

There was, however, each year, only one Sacrifice of this class of distinctly collective or national character, — a Sacrifice of thanksgiving and peace for the whole people. This took place on the great day of Pentecost, which marked the end of the wheat harvest. It was one of the greater feasts, second only to the Passover itself, and we know from the Acts of the Apostles what multitudes attended it, “Jews, devout men, from every nation under heaven.” This annual Sacrifice, which embodied the thanksgivings of the nation as a whole, consisted simply of two lambs. The death stroke was given, and the blood-sprinkling performed in the usual manner. Then a peculiar ceremony took place: the bodies of the victims, cleansed and prepared, were placed upon the hands and arms of certain priests who stood before the altar, and “waved” by them from side

to side, and then lowered and elevated. It has been observed that in these combined horizontal and perpendicular movements was involved the sign of the Cross, and some writers have seen in the ceremony the forerunner of the Eucharistic elevation. The selected portions were placed upon the fire of the great altar, to be consumed with the continual burnt-offering, which was itself enhanced by the addition of special victims in honour of the day. The bodies of the peace-offerings, with the exception of those portions, were appointed to be eaten by the priests as representatives of the people. In this way the collective or national character of the Pentecostal Sacrifice was distinguished from the personal or individual offerings, which were presented in great numbers on this and many other occasions. It was a fixed law that those who ate of a Sacrifice must themselves have offered it.

Only in an inferior and literal way was the peace-offering a thing by itself. In reality the principle of unity was preserved. The peace or thank offering — such part of it as was consumed in the sacred flame — was not offered in a separate place. It must be brought into contact with the continual oblation, ever burning,

but never consumed. Thus it had no standing-ground of its own, but relied absolutely for its force and virtue upon that one fundamental and perpetual Sacrifice. When men ate of the offering of thanksgiving, it was not, rightly understood, a distinct thing; but that which was eaten, was in a mystery united and identified with the one great oblation. The offerings which individuals brought came under the same rule. They must be placed upon the same great altar, and united with the continual Sacrifice. It was this which gave them acceptance. In union with this, and with this alone, could the worship of the individual soul be carried into the Divine Presence.

Now we must consider the direction of this worship. It is one of the chief lessons of the Old Testament that God wills that men should worship Him when and where He manifests Himself in a supernatural manner. We know, of course, that God is everywhere; that He is in and under everything that exists; that the laws of nature are His laws, — the rules by which He is everywhere and always working out His own great purposes. He is the God of nature; but

though, through this field of thought, we gain enlarged ideas of His greatness and glory, His manifold operations, and the immensity of His designs, in a word, "His eternal power and Godhead," it is not His will that men should worship Him simply as the God of nature, or that they should, in the way of worship, proceed "through nature up to nature's God." When they have done this they have lost themselves in nature, and have worshipped the creature rather than the Creator. Therefore He revealed Himself as a Person, — distinct from nature — infinitely above all that He has made, — a Person in whom are all wisdom, all truth, all justice, all love, all holiness, all beautifulness; a just Judge, and at the same time, a loving and merciful Father. Thus, through supernatural revelation, He made Himself manifest in a manner accommodated to the capacities and faculties of men. He placed Himself under limitations of time and space, and associated His Presence with definite places. Thus Eden was His sanctuary, and it is said of Him that He appeared there to the parents of the race of men. Even after the Fall, the Cherubim still marked the place of His Presence, and men brought their offerings there.

If, after a time, that sanctuary disappeared, and the Sacrifice of Noah was offered on a high place, as if to search out a God the region of whose presence was unknown, the revelation of a personal God manifesting Himself on earth to men, was renewed from the days of Abraham. At Sichem God appeared to Abraham. It is the beginning of that divine economy which was completely fulfilled when the Word was made flesh and dwelt with men. And afterwards God appeared in the same way to others of the Patriarchs. And in the places where He manifests Himself, they build altars which become the shrines of their highest worship. The most famous of these was Bethel, where Jacob, with good reason, said, "This is none other but the House of God, this is the gate of heaven."

And now, in the inner sanctuary, the Holy of Holies of the Tabernacle and Temple, the Presence of God is restored, though still veiled from the eyes of men. And, here again, in memory of the guardians of the Divine Presence, who stood with flaming sword at the east of Eden, the figures of the golden Cherubim upon the Mercy-seat marked that Presence restored for the perpetual worship of men. It was to this point henceforth,

that all the worship of the Temple converged. It was addressed to the Presence between the Cherubim. To the Israelite, God was no abstraction.¹ He knew that God was everywhere present, that He was infinite and eternal; but not under such terms did he approach Him. He did not address himself to the "Absolute," or the "Universal Substance," or the "Eternal Consciousness," or to the "Soul of the World," or even to the "Stream of tendency which makes for righteousness;" but he offered himself and all that was his, to a God and Father Who condescended to dwell with men; not to a God far away, but one Who could be addressed here and now. It was a God Who was ever present above the Mercy-seat to Whom the pious Jew stretched forth his hands and prostrated himself in adoration.

Thus, while the smoke of the great altar ascended to the open sky, this natural destination of the consuming victim was not allowed to carry the thought of worship. It was not this but the smoke of the incense which indicated the true direction of worship. We have seen that in the Daily Sacrifice, the celebrant, going from the great

¹ On the "Idea of God," see Aubrey Moore's Essay in "Lux Mundi," pp. 63-65.

altar to the Holy Place within the first veil, strewed live coals from that altar upon the golden altar, and burned incense before the ineffable Presence within the second veil. The incense thus carried, and fire transported from the altar of Burnt-Sacrifice to the sanctuary within conveyed the force and efficacy of the Sacrifice to the earthly throne of God between the Cherubim of the Mercy-seat. The crude smell of burning flesh was exchanged for, or, as we may say, changed into an "odour of a sweet smell." In the offering of the incense, then, all that was signified by the offerings of the great altar without was contained, but transformed, — all the yearnings and strivings of humanity; all the cries and prayers of the human heart, in its endeavour to bring itself into complete and entire submission and unity with the will of God, — all this, purified and made perfect and acceptable in the Presence of the Lord God Almighty. The ultimate significance of the incense, therefore, is the intercession, — the eternal intercession, — of Christ, through whom this purification, this perfecting, this acceptableness is achieved; and the prayers of His creatures, losing themselves, as it were, in the mighty flood of His all-prevailing

prayer, take on a new character and receive the stamp of holiness, of consecration, for the incense, St. John tells us, signifies "the prayers of the saints." Elsewhere it is spoken of as "added to the prayers of the saints."

We now approach the most unique, as it is the most awe-inspiring feature of the Temple worship. This is the ceremonial of the great sin-offering of the Day of Atonement. We have seen that in the period before Moses the presence of sin did not bring in a special kind of Sacrifice. Sacrifice continued to be offered in acknowledgment of the supreme sovereignty of God and in thanksgiving for all His benefits. But new features were added to the action, by which sin was acknowledged and atonement made for it. In particular we find that animal Sacrifice becomes universal, and the out-pouring and application of the blood are matters of the first importance. The persons of the worshippers and all things employed or acts performed in the rites of worship must be cleansed and sanctified by blood. Thus blood-shedding and blood-sprinkling are necessary for the acceptance of every Sacrifice. In the Temple this institution continued, and the blood of every victim

was sprinkled at the corners of the altar. But what gave this blood the power to make the Sacrifice acceptable? What is the source from which it draws such force and efficacy? The grand unity of idea which ran through the whole of the Temple ceremonial made it necessary that it should be seen that, as there was one great Continual Oblation in which the whole nation was offered perpetually in the body of the lamb, and with which all other offerings, national and individual, must be united, so all cleansing and pardoning power, all expiation and redemption, came from one fountain-head, one great prevailing Sacrifice for sin. No doubt at all times the cleansing and remitting power of sacrificial blood pointed onward to the blood of Jesus our Lord which was to be poured out upon the Cross, but this is indicated only dimly and obscurely, until a rite is instituted which in all its details foreshadowed the one Sacrifice for the sins of the whole world.

This is the institution which is now to be described. The great Atoning Sacrifice took place once a year about the time of the autumnal equinox, and the day of its observance was the one great obligatory fast of the Jewish Calendar. The minister on this day was the High Priest,

who officiated alone. He appeared first in the splendid vestments of his office, which he wore over the girded alb of a simple priest. The first vestment may be compared to a bishop's rochet, without sleeves, but blue in colour, and the skirts terminating in bells and pomegranates. Over this he wore the ephod, which corresponded to the chasuble, but was much shorter in front than behind. It was held in place by two bands richly embroidered which met in front over the breast and were fastened by a clasp. This is called the "curious girdle." As a breastplate he wore a square of cloth of gold set with twelve precious stones. Upon his head was the mitre with a plate of gold over the forehead inscribed with the words, "Holiness to the Lord." Such, it would seem, was the dress in which St. John, in his Apocalypse, saw Christ our eternal High Priest ministering for us amid the golden candlesticks.

In these vestments the High Priest himself fulfilled the morning Sacrifice, taking the place of the celebrant of the day. This was the last act of Sacrifice which could be performed without a new cleansing and reconsecration of the Temple and its furniture, the institutions of worship, and the worshipping people themselves.

The evening service of this day would become presumptuous and profane if the great Atonement were left unfulfilled.

And now the benediction had been given from the porch of the Holy Place when the High Priest came forth from offering the incense. The Sacrifice was crowned and completed with the oblations of bread and wine. The Psalter for the day was sung, and, as the last notes died away, the solemn moment came. The High Priest put off his splendid vestments, even as the Redeemer of the world "emptied Himself" when He prepared to render up His own life for men. In the simple garments of the common priest, he prepared for the special action of the day.

It was commanded that the High Priest should make atonement first for himself, and then for the people. The victims are accordingly twofold, — a bullock for himself, and two goats for the people. Upon the bullock, placed at the foot of the flight of steps leading up to the sanctuary, the High Priest lays his hands, and confesses the sins of himself and his house. The goats are brought to a spot at the right hand of the altar, and set in full view of the

congregation. He now proceeds to them and selects one for Jehovah, the Lord Almighty Who dwells in His sanctuary; the other for Azazel, the prince of darkness, whose name in the New Testament is Satan or Apollyon, and whose abode is the wilderness. The two goats, or rather kids, the youngest of the herd, were in all respects exactly alike, for ritually they were one, only representing two aspects of the same great transaction. The goat for Azazel was turned so as to look toward the people, and a scarlet fillet was tied about its horns. It was a striking type of Christ our Lord, when Pilate brought Him forth to the multitude, His head crowned with thorns and His forehead stained with blood, before He was led away bearing the iniquity of His People.

There is a tradition recorded in Jewish books that the scarlet fillet found about the head of the waiting victim always, by a miracle, became a dazzling white, according to the words of the Prophet, "Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." But the legend goes on to say that for forty years before the destruction of Jerusalem, this miracle

failed to take place, and the scarlet band retained its colour to the end. The Christian remembers that that forty years dates from the time when the angry chief Priests and Scribes cried out in the presence of Pilate, "His blood be on us and on our children," and crucified the Lord of Life.

In profound silence the solemn function proceeds. The High Priest is seen to ascend the steps alone, censer in hand, and disappear within the veil. Passing through the Holy Place, he makes the first entrance into the Holy of Holies. There he sets down the censer upon the pavement near the Mercy-seat and pauses until the room is filled with the smoke of the incense. At this solemn moment the great silent congregation shrinks backward and bows low in awed devotion. Soon the solitary figure of the High Priest reappears. The bullock is slain and its blood is caught in a golden bowl. Likewise, the goat dedicated to Jehovah receives the death-blow, and its blood also is collected. With the blood of these victims he enters again — two separate times, — into the Holy of Holies. There the blood is first sprinkled upon the Mercy-seat. Then, retreat-

ing backward, he cleanses the incense-altar with blood, and reconciles the Holy Place. After this the people behold him again as he comes forth from the veil, descends the steps, and applies the last of the blood at the great altar. Thus, as the Epistle to the Hebrews says, all things were "cleansed with blood;" the material earthly things which men have to use in the worship of God are released from the bondage of corruption, and all may now go on with the assurance of God's favour for the year to come.

The bodies of the victims of this day were not offered upon the altar. A certain portion of the inward parts was placed there in token that God accepted what was done. But the bodies themselves were burned without the gates in an unsanctified place. Thus our Lord, becoming sin for us, "suffered without the gates."

A striking feature of this ceremonial still remains. The goat for Azazel with its scarlet band had been mutely standing all this time in the face of the people whose sins it was to bear. The High Priest now approaches it and laying his hands upon its head confesses over it

the sins of the people, ending with these words: "On that day atonement shall be made for you to make you clean from all your sins before Jehovah — ye shall be cleansed!" At the dread name "Jehovah," the multitude bowed down in worship, and as he pronounced the words, "Ye shall be cleansed!" the High Priest looked abroad over their prostrate forms as one declaring a general absolution. The goat was then led forth to a distant place, a land not inhabited, the abode of Azazel. So Christ came for our sakes into the wilderness of this world, and therein bearing our infirmities, He met alone the great adversary, and, through sufferings not to be estimated, of mind and soul as well as body, wrought redemption for mankind.

Such was the sin-offering of the Day of Atonement. There was nothing in any other religion which can properly be compared with it.¹ The maintenance of the Covenant with God depended

¹ Robertson-Smith, "*Religion of the Semites*," p. 350 (revised edition), admits this in the case of the Semitic cults, but endeavours to trace certain analogies among the religious customs of the Greeks. But though the Greeks had piacular observances in which the victims were not presented upon the altar, but otherwise disposed of, the parallel goes no further.

upon this great expiation. The whole great system which we have now reviewed is strictly knit together in an admirable unity. No part of it could be intermitted without danger, and the yearly atonement, above all, could not be neglected without the ruin of the whole. This great sin-offering provided one source and fountain-head for all acts of atonement or expiation which were at any time performed. In the first place, the blood of this Sacrifice sprinkled in each division of the Temple sanctified the whole sphere of worship. It was sprinkled upon the chief object in each division,—the Mercy-seat in the Holy of Holies, the golden altar of the Holy Place, and the great altar of the Priests' Court,—and consecrated each of these for sacred uses through the year to come.

But every act of Sacrifice, day by day, must also be ratified and sanctified by the sprinkling of blood. For this it was needful that the blood be applied each time afresh. The blood sprinkled at the corners of the altar at the Daily Sacrifice, or when private persons brought their oblations, was necessarily the blood fresh drawn from the victim slain on each occasion; but it derived all its virtue from the blood of the Day of Atone-

ment. Ritually and mystically it was the *same blood*. It was as if the redeeming blood of that one awful Sacrifice had been stored up, a treasury of merit, a fountain of cleansing, that it might flow forth perpetually to supply the needed propitiation to make every Sacrifice acceptable. When the blood was sprinkled upon the altar at the Daily Sacrifice, it brought the Sacrifice as near to the atoning victim as if that victim had been that moment slain.

We have now seen how the primary and necessary principles of divine worship were expressed and carried on in the ancient Temple: Self-oblation, in the continual Burnt-offering daily renewed; Thanksgiving in the lambs of Pentecost; and Atonement, in the great Sin-offering once a year. These are the collective or national offerings; but each has its counterparts in offerings of individuals rendered in obedience to the law of a devout life, or in accordance with the voluntary promptings of a pious heart. We have seen also how these are brought into unity. There is one altar, with one Sacrifice always ascending, and all other Sacrifices, personal and national, must be united with this. Likewise, there is one Sin-offer-

ing from which all expiation comes, and through which alone all offerings are made acceptable.¹

And, finally, the direction of all the worship of the Temple is towards one shrine of ineffable holiness, where the Presence of God ever remains, to the eye of faith, enthroned between the Cherubim of glory.

In all this we are taught to see the shadow of realities which should be fulfilled in time to come, when the worship of God's People, still involving the same great duties of the giving up of self, of soul and body; of thanksgiving and communion, should be ratified and consecrated by the blood of a better sin-offering than those of old, and the Divine Victim once offered should suffice for all

¹ Nothing is more mistaken than the common idea that our Lord condemned or despised the Temple ritual. That He did so is only an inference from His insistence upon the spiritual character of true religion. The fact that the Apostles and their followers were "continually in the Temple," would be inexplicable if the common view were correct. They had no idea that "the pure spirituality of the person is neutralised by the possession of a body," and therefore, that the use of material symbols in worship was inconsistent with its spiritual character. Consult Father Waggett's article on "The Manifold Unity of Christian Life" in the *Journal of Theological Studies*, April, 1902, p. 329. A subtle Manichæism underlies the common Protestant view of worship.

the sins of men ; when the Temple, cleansed by this blood, though existing on earth should consist of heavenly places ; and when the supreme manifestation of God should be the Real Presence in this Temple of the Eternal Word Incarnate, the Lamb as it had been slain, the Lamb of God that taketh away the sins of the world.

III

SACRIFICIAL WORSHIP IN THE NEW TESTAMENT AND THE CHRISTIAN CHURCH

The Eucharist is not only a Sacrament, in which, under the symbols of bread and wine according to the institution of Christ, the faithful truly and spiritually receive the Body and Blood of Christ, but also a true and proper Sacrifice, commemorative of the original Sacrifice and death of Christ. . . . As a priest, Christ offered Himself a Sacrifice to God in the mystery of the Eucharist, that is, under the symbols of bread and wine, and He commanded His Apostles to do as He had done. If His offering was a Sacrifice, theirs was also. His Sacrifice was original, theirs commemorative. His was meritorious through His merit who offered it, theirs drew all its merit from the relation it had to His Sacrifice and appointment.

Sermon of BISHOP SEABURY.

Notandum est non eadem ratione dici propitiatorium sacrificium missae ac sacrificium crucis; sacrificium enim crucis fuit *meritorium* redemptionis, seu remissionis peccatorum, gratiarum omnium, in eoque meritum Christi Domini consummatum est. Sacrificium autem missae dicitur propitiatorium quatenus *medium* et *instrumentum* est quo merita in cruce parta nobis applicantur prout applicantur per sacramenta, pia opera, etc., licet diversa ratione.

Praeterea sacrificium missae est etiam eucharisticum et impetratorium.

Compendium Theologicum, J. PERRONE, S. J.

III

SACRIFICIAL WORSHIP IN THE NEW TESTAMENT AND THE CHRISTIAN CHURCH

WE commonly speak of the revelation of God in Holy Scripture as having come to men in a succession of dispensations, such as that of Noah, of the Patriarchs, of Moses, and finally the New or Christian Dispensation. But it is necessary in using this language to guard against a common misunderstanding. We must not think of God as trying experiments, and, when one has failed, throwing it aside and undertaking another. In fact the religion revealed to us in the Bible is one religion throughout, but it is imparted to men from stage to stage in a progressive way as they are capable of apprehending it. Each stage has a purpose leading on to the next, and there are fundamental elements in each which do not disappear, but are taken up and developed in new forms.

We have seen that according to the scriptural narrative the primary and essential principles of

divine worship began from the first to take shape in outward rites appropriate to each. Sacrificial action appears in certain definite forms in the Book of Genesis, and also in Exodus up to the giving of the Law. When the Tabernacle was set up and its ceremonial prescribed, the sacrificial rites of the foregoing period were not set aside. On the contrary, the same Sacrifices which before were offered here and there and now and then, are formed into one harmonious and connected system and discharged at set times and seasons and in one sacred place. The Burnt-offering of Noah reappears as a continual oblation of the whole people through the body of the lamb upon the great altar of the Priests' Court, in acknowledgment of the supreme sovereignty of God, and embodying the entire self-surrender of the chosen race in perpetual covenant with Him. The Peace-offering is presented at the appointed times, expressing the thanksgiving of a grateful nation for the divine bounty, together with communion upon sacred food. The blood of atonement is also shed and sprinkled at the altar to make every act of worship acceptable. One feature of the utmost importance now appears, of which there is no indication in the earlier history, namely, the great sin-offering of

the Day of Atonement, in order that it might be seen that the blood with which the sacred places were cleansed and by which every act of Sacrifice was ratified, obtained its virtue from one source and was, spiritually understood, one blood.

We come now to the last of the dispensations, that for which all that went before constituted a preparation. The religion of God as revealed in the Old Testament, with its several successive stages, was essentially a course of training, an education, which has its completion in the Gospel of Christ. The theocracy of Israel gives way to the Catholic Church. The question arises, whether the same law of progress is not still maintained. Is it not true that there are permanent elements in the older economy which, in their very nature, cannot be done away, however they may be reconstituted, developed, and their scope broadened and deepened? Our Lord's own words surely throw some light on this, when He said, "Think not that I came to destroy the Law and the Prophets. I came not to destroy, but to fulfil." No one thinks that the Ten Commandments were or could be abolished. It is just as evident that no one of the three elements of worship can cease to be re-

quired of men. They must offer themselves, their souls and bodies, to the Almighty Father; they must offer Him thanksgivings and seek unity with Him through a Holy Communion; and, that these acts may be acceptable, they must seek some way of atonement, that the barrier which sin has interposed in the way of approach to God may be removed.¹

Since all this belongs to the very idea of worship, there can be no question that it must go on while the world stands. In fact it is the mission of the Catholic Church to perpetuate this worship. But will it be, as in the days of old, embodied and set forth through sacrificial rites, or is it henceforth to be altogether a matter of the soul within — at the most taking shape in verbal utterances? If the considerations which were advanced in the first of these lectures were well founded, there can be but one answer to this, namely, that worship cannot be complete, it cannot be perfected, except through Sacrifice. It must include not only the inward dedication, but the outward action in which that dedication is represented and embodied.

¹ On this subject at large, see Westcott's Commentary on the Epistle to the Hebrews, Introduction, section x, "Characteristics;" and especially section xii, "The Epistle to the Hebrews and the Epistle of Barnabas."

We need only call to mind here that that conclusion rests upon the twofold character of man's nature. On the one hand, he is a spiritual being, and as such his life is interior and invisible. On the other hand, he is a material being, and as such is visible and has close relations and kinship with this material world. According to the divine arrangement he is placed at the head of the world and its contents, and he is responsible for these things and must give account to God for them. Moreover, the Christian religion is so far from teaching us that matter is evil and the body a mere burden which is to be thrown off, that its very foundation is the announcement that the Word of God was made flesh, and that through participation in that flesh men may become sons of God, and in that flesh see God in beatific vision in the eternal and everlasting kingdom.

But if the worship of the Church is destined to continue to bear a sacrificial character as of old, we are brought face to face with another question of deep interest. Is the change from the old to the new so great, or of such a character, that the former rites and symbols must all be cast aside, or is there a permanent element in the ritual

of the Old Testament corresponding to the permanent elements of worship itself?

It appears very clearly that, side by side with a class of things which must necessarily come to an end in Christ, there is another class of things which in its very nature is permanent. We shall have to consider both of these. That a whole class of symbols and actions, of rites and ceremonies, came to an end when our Blessed Lord offered himself a perfect and sufficient atonement for the sins of the whole world, is a fact which everybody well knows. It is not so well understood that there is another set of rites and symbols, clearly exhibited in the worship of the Temple, in its divisions and its observances, which are permanent, and to which Christ Himself gave His sanction in His church forever.¹

Everything which involved the slaying of animals — the sprinkling of their blood and the burning of their bodies upon the altar, or feasting upon them as the symbol of divine communion — was done away. We are taught that all these things were but shadows or representations of things to come, which have now had their

¹ The same distinction may be seen in the ethnic religions, at least in those called "traditional" or "customary."

perfect realisation in Christ. Having henceforth the reality, the type becomes obsolete.

In the first place, Christ fulfilled what was so vividly pictured in the ceremonial of the Day of Atonement. What was done in that figurative and dramatic way by the High Priest every year, Christ did in truth and reality once for all. The Temple, as we read, was built after a design or pattern which was revealed to Moses in the Mount. We have seen that it had three divisions in which divine worship was carried on. The first of these, which was in the face of the assembled people, was simply a square court with openings in the side toward the congregation and entirely open to the sky. In the centre of this space stood the great altar on which the slain animals were burned. The people at the time of public worship saw all that was done here. They could also see, farther on, beyond the altar, the magnificent structure which contained the two mysterious chambers called the Holy Places. They could see the twelve steps of marble which led up to this structure, the lofty porch with its famous pillars, and the veil of the sacred colours which hung before the entrance. But the furniture of the interior and the ritual which was there fulfilled they were not permitted to look upon.

These three sacred places and all their contents must be reconciled by the sprinkling of the blood of the atoning victim year by year,—a work which could be discharged by the High Priest alone. At the same time the body of the victim itself must be taken outside the gates and burned in an unconsecrated place. If this great blood atonement were not performed at the appointed time, the Temple would cease to be holy, and the altar would no longer be the altar of God.

Another temple now rises before us. It is called “the Temple not made with hands.” It is also called heavenly, and the things that are in it, its rooms and their contents, are called “heavenly things.” This Temple is the Church of Christ considered as the place where men have access to God in worship. It is in its nature invisible yet most real, and every Christian Church consecrated to God is the expression of it and embodies the glory and holiness of it and brings the Catholic worshipper into touch with its heavenly mysteries. This Temple our Lord brought into being and sanctified by His own Sacrifice of Himself once for all. The bodies of the sin-offerings of old were burned without the gates, though they had been

slain in the sacred places. But in the case of our Lord, His death as well as the wounding of His Body took place without, because His Temple was to be a new structure, His altar not the same with that from which they ate who served the Tabernacle. As the true and eternal High Priest He entered into this new and heavenly Temple and cleansed and sanctified its Holy Places and its altar once for all, with His own Blood. Here His people draw near, and the ceaseless round of the worship of the redeemed, themselves sprinkled in Baptism with the same precious Blood, goes on henceforth with a spiritual fulness of glory and beauty which the ancient Temple could never distantly approach. And this perpetual worship in its every action is sanctified by the Blood of the same infinite atonement. As of old every burnt-offering and every peace-offering must be sanctified by the application of the blood of expiation, so it is now. The burnt-offering and the peace-offering of the Church must go on forever, that is, the worship in which men adore Almighty God and offer themselves to Him, and that in which they render Him thanksgiving, — under the forms which Christ has instituted. But underneath all, visible to the eye of faith, instead of the body of

slain animals, there is now the Body of Christ, and in and with every such act of worship, giving force and efficacy to all, must ever be associated the Blood once shed, but ever fresh in its application and never failing in its virtue and power.

When in the Consecration Prayer or Canon of the Mass, the celebrant utters the words which describe the most wonderful and beneficent transaction in all the world's history, the most supreme act of love, by which the burden of sin was taken from the shoulders of despairing men and the veil of darkness was lifted from the face of the nations ; — when he gives glory to Almighty God our Heavenly Father for Him who suffered death upon the Cross for our redemption, and for the full, perfect, and sufficient Sacrifice, oblation, and satisfaction which was then made for the sins of the whole world ; — and when he obeys the institution of the Lord by reciting the words which He commanded and making use of the elements which He ordained, — this is, in the first place, to do what the priest did in the Temple of the Jews when he sprinkled the blood at the altar.¹ In

¹ The view taken above is illustrated by the probable fact that in the Primitive Church, the consecration of the

this act the Church places herself beneath the shadow of the Cross, and with her sacrificial gifts receives the Blood of sprinkling from the Saviour's pierced side, that her offerings may become acceptable through the one great sin-offering of eternal redemption. And thus she makes her memorial before God, placing between the sins of men and the holiness of God the broken Body and the poured out Blood of the Divine Victim.

In the same great action, in the second place, there is fulfilled the worship which was expressed through the Burnt-offering of ancient days. But now this offering is the Lamb of God, once slain; alive forevermore, yet still bearing the marks of death, — a "Lamb as it had been slain." Essential worship is self-surrender, the offering of the will in entire subjection to God. In Christ alone, since the fall, the human will was thus

Cup sometimes preceded that of the Bread. This is indicated by the account of the Institution in St. Luke xxii., according to the Sinaitic and Vatican MSS., and also the Codex Bezae. The same phenomenon appears in the Didachê, chap. ix. As every sacrificial idea was wrapped up in the Institution, a fixed sequence might not at first seem important. Perhaps it was finally determined by Paschal analogies.

brought into entire subjection to the Will of God, and this was through the offering of His Body.

When, therefore, in the night in which He was betrayed, He gave His Body to His Apostles and commanded them to "do" or offer this for His memorial, He made His own Body the Burnt-offering of His Church forever, in place of the lamb of the Continual Oblation of the Jewish Temple. It is this, the Body of Christ in which He fulfilled the Will of the Father, the Body which suffered and died and rose and ascended, which the Church offers in the great oblation. This is what the ancient liturgies call "the tremendous and unbloody Sacrifice." In it, furthermore, the people of God offer up "themselves, their souls and bodies." This they could not do of themselves, but in the mystical Body of Christ, united in one with the Body of the Incarnation, all defect of individual will, all failure of absolute self-abnegation, is supplemented, enhanced, and perfected through the abounding merit of the Lamb of God.

The offering of Thanksgiving and Peace is the last of the three great elements of worship. We have seen that this was a Sacrifice which, being

blessed and filled with new significance by contact with the Continual Oblation and made ritually one with it, became the food of gladness of which men said, "O taste and see how gracious the Lord is." This also our Lord fulfilled in Himself when He said, "Take and eat," "Drink ye all of this." This is the Sacrifice of Thanksgiving of which our Canon in its continuation speaks, the synonym of the Peace-offering, because thanksgiving is the expression of peace with God. Instead of the lambs presented at Pentecost for the whole nation, or at the Passover and other occasions by individual worshippers, our offering here again is the very Body of Christ our Passover, who is sacrificed for us that we may feast upon Him, that we may be filled "with His grace and heavenly benediction and made one body with Him," "that He may dwell in us and we in Him."

Thus in all the three spheres of worship, expiation, self-surrender, and thanksgiving, the immolation of animal victims has been done away, because all that they signified has been fulfilled in Christ and is now perpetuated in a higher and more perfect way, wherein we have "the very image" of the things themselves, in the heavenly places, the eternal Temple which Christ has con-

stituted, and consecrated by the sprinkling of His Blood.

But while it has perhaps been made clear how the great sacrificial ideas are contained in the Communion Office or Liturgy of the Church, we have not yet considered the subject of the external symbols or media through which the Christian Sacrifice is discharged and the ceremonial accompaniments which the Catholic Church has been led to associate with them. This brings us back to the Temple and to a consideration of the permanent elements of the Temple worship, that is, to those visible symbols, material offerings and attendant features or rites, which were not necessarily bound up with animal Sacrifices. These are things which express ever present truths, and duties which cannot cease to be required.

If we could place ourselves among the earliest throngs of people hastening from the streets of Jerusalem at the first blast of the silver trumpets announcing the hour of the morning Sacrifice, we might be in time to witness the whole of the solemn action. We should see that all that was visible to the congregation centred about the great altar just before us in the broad Court of

the Priests. Our attention would, no doubt, be largely taken up with the operations of the priests in connection with the lamb of the Sacrifice. If we have entered at the first opening of the gates, we shall see the patient creature tied to a ring in the pavement on the right hand. A small group of priests approaches, and the death-blow is administered. The fresh blood is caught in a bowl by one of the group who then goes to the altar and so sprinkles this blood that it falls upon all the four sides of the altar. The other priests with a skill and rapidity born of long practice, remove the skin and sever the body into a fixed number of parts, which are first carefully cleansed with water from the great reservoir called the brazen laver, and then deposited in order upon a raised place close beside the altar. As the action proceeds, the spectator beholds at the proper moment the victim lifted up and placed upon the fire with the fragments, still burning, of the Sacrifice of the previous day.

In all this spectacle the chief feature is unquestionably the lamb and the course of the action connected with it. Everyone would say that blood and animal victims were the elements by which the worship carried on at this altar was distin-

guished, and that if they were done away no place would remain for such an altar or for that division of the Temple in which it stands.

But the wise and thoughtful worshipper, like the son of Sirach in Ecclesiasticus,¹ will not fail to observe that there are other features of this worship besides those which have been mentioned above. Though they are less prominent in a material sense and in the manipulation they involve, he is yet able to perceive that they "adorn" and dignify "the offering of the Most High Almighty." He sees the unleavened bread or cakes brought to be placed upon the body of the lamb. He sees, perhaps, frankincense sprinkled upon these cakes; at any rate he has seen that the celebrant takes coals from this altar when he goes to offer incense within the veil. He sees wine poured out as a libation. He knows that the fire which ever lights up this altar is no common fire, but that it came forth from the Divine Presence in the Holy of Holies. It may occur to the mind of such a worshipper meditating upon these things, that all these symbols and actions might remain and retain their significance even though the

¹ Chap. I.

animal victim ceased to be presented. He may remember Melchizedek and the bread and wine which he, Priest of the Most High God, brought in his hands ; or he may call to mind the saying of the Prophet Malachi : "In every place incense shall be offered unto My Name and a pure-offering." The Prophet clearly contemplates a time when the pure offering of bread and wine shall be presented, with the accompaniment of incense, but without the animal victim. If the immolation of the lamb should cease to be an outward and visible action, and yet were conceived of as going on in a mystery, it is evident that these other symbols and actions, remaining visible, would retain all their significance. For these four elements are symbols of things, of realities, which can never pass away. In the bread and the wine, the pure products of the fruits of the earth and the representatives of all that ministers to the sustenance of man, both solid and liquid, is expressed the worship of man without the impress of sin. In the incense is represented worship in its most sublimated form penetrating to the Divine Presence, an odour of a sweet smell. Nothing else could so well express the spiritual nature of true worship. Fire,

throughout Holy Scripture, is the symbol of the Holy Spirit, and also of supernatural light, the light of divine revelation. In their very nature these things are separable from the grosser and more prominent elements of the Jewish worship.

But they are not only theoretically separable. Even in the arrangement of the Temple they are already separated, and a certain degree of independence is attached to them in a place of their own. We have not hitherto dwelt upon the character and significance of the Holy Place. So far as the public worship of the Temple was concerned, — that which the people saw and in which they took their part, — it centred about the visible altar of the Priests' Court. All the symbols and ceremonial accompaniments were there, though the element of animal Sacrifice was by far the most prominent. But if we might enter, with the celebrant of the day, the hall called the Holy Place, we should find all this changed. No animal victims can ever be brought here, and blood is seen here only when the High Priest sprinkles once a year the blood of the great atonement to reconcile this place anew and consecrate it afresh to sacred uses.

In this division of the Temple precisely those

pure and universal features appear of which we have been speaking, and no others. On the right is the altar-table upon which rest the twelve loaves called the Bread of the Presence, with which are chalices of wine and bowls of incense. On the other side is the golden lampstand, in the seven lamps of which burns perpetually the same fire which consumes the sacrifice upon the great altar of the Court without. Before the veil of the inner sanctuary stands the altar of incense. The altar of incense is the connecting link between all the divisions of the Temple and the functions which belong to each; but the feature of the Holy Place which distinguishes it as having a sacrificial ritual of its own, is the Table of the loaves. They are necessarily made of unleavened flour, and they are renewed every Sabbath with solemn ceremony in such a way that there is no break in the continuity. They are eaten with profound reverence, in a sacred place, by the priests of the course on duty, and at the same time the wine which stood with them is poured out at the great altar, and the incense from the bowls is burned. It is declared in Leviticus that this, like the Burnt-offering of the Daily Sacrifice, signifies the perpetual Covenant

of Jehovah with His People, and as that is called the *Continual* Burnt-offering, so this is called the *Continual* Bread. To make the sacrificial significance still more clear, it is pronounced "most holy of the offerings made by fire unto Jehovah." It is a Sacrifice of the highest type, and as an offering "made by fire" through the burning of the incense, and bearing the significance of a perpetual covenant, it carries the same value as the Burnt-offering as a supreme and unceasing oblation to Almighty God. As, notwithstanding it is thus offered, it is nevertheless eaten by the Priests as an act of high communion, it is also a Sacrifice of thanksgiving, a perpetual bond of peace with God.¹

We have seen that our great High Priest consecrated a new Temple with the blood of His own Sacrifice for sin upon the Cross, when He sprinkled with that blood what are called, in the Epistle to the Hebrews, the "heavenly things." But this new Temple has no Priests' Court, no slaying of animal victims, or altar on which they are laid. It consists of the Holy Place and the Holy of Holies. The veil which screened the Holy Place has been rent away, and the people of

¹ Leviticus, chap. xxiv. 1-9. Comp. chap. ii. ; also Numbers, chap. iv. 7.

God have access to that sanctuary from which they were shut out in former days, and they worship now through the symbols which were before hidden from their view.¹ It is the things of the Holy Place, with a certain great change, as we shall see, in their relations with each other, which are the media and the symbols of worship in the Church of Christ.

At the Last Supper, when our Blessed Lord instituted the great sacrificial rite of the New Dispensation, He took the chief of these symbols, those which were most distinctly sacrificial, the unleavened bread and the wine of the drink offering. These, which had formerly been converted into an offering made by fire unto the Lord, by the pouring out of the wine and the burning of the incense at the altar where the lamb was burning, He now, through the holy institution, identified with Himself, the Lamb of God, His Body and His Blood. Outwardly and visibly the Church presents the pure offering of innocence, the offering of Melchizedek, the offering which Malachi foretold. Inwardly and invisibly it is the perpetual offering of the Lamb of God.

¹ Hebrews, chaps. ix. and x., should be carefully studied in connection with these points.

It was the elements of highest dignity to which our Lord gave this transcendent position in the worship of His Temple, because of their sacrificial and sacramental significance. But it remains true that the other features of the Holy Place have with these a relation of perfect harmony. They are symbols of universal worship or of eternal and living facts. Thus the lights of the golden candlestick signify the supernatural light which comes from God and, in their number, as interpreted for us in the Apocalypse of St. John, the sevenfold gifts of the Holy Ghost. Incense likewise, symbolizes the transformation of human worship into a thing of sweetness and perfection through Christ's all-prevailing intercession.

It is precisely these features of the ancient worship — the characteristic features of the Holy Place, which had already been brought into a certain separateness from the other elements of worship in the Temple of the Jews, — precisely these and no others which the Church, through the guidance of the indwelling Spirit, has adopted and made her own.

It is a common observation that the way to find out what ought to be done in the celebration of

the Holy Eucharist, and what ought not to be done, is to go back to the upper room and to copy carefully what was done there, at the same time rejecting everything which is not found in the circumstances of that great occasion. But after all, it does not appear that even the narrowest sect of "Bible Christians" has found it possible to follow such a rule. There was first a meal, a supper, and the command, "Do this," came at the close of it. Where shall we find such an order of procedure? At the Passover Supper in our Lord's days upon earth, those who took part reclined upon couches placed about the table. Even the extremest Puritans never undertook to revive such a practice. They sat in their seats and demanded that the Sacrament be brought to them there, or they placed benches around the Holy Table; but they did not recline upon couches. No women were present to receive the Holy Communion at the hands of our Lord; yet who ever heard that fact alleged as a reason why women should not be permitted to receive the Holy Mysteries!

It is unreasonable for those who wish to arrive at just conclusions touching the worship of the Church during the New Testament period, to

stop with the narrative of the Last Supper, and to say that as there was no ceremonial at the first Institution, and no use of outward and material signs or symbols except the bread and wine, therefore the addition of anything further of this nature is unlawful. There is more in the New Testament bearing upon this subject than appears in the Gospel history.

When we studied the account of the first Passover in the Old Testament, we found wrapped up in it every one of the great necessary elements of worship and, in an elementary form, every one of the sacrificial functions through which worship was expressed under the Old Dispensation. But there was, as yet, no Temple and no altar. Afterwards when the Tabernacle was erected and the rites of sacrificial worship were established, each of those original elements which were involved in the Passover, — the shedding and sprinkling of the blood, the application of fire to the victim, and the partaking of its flesh, — found a fuller and more developed exhibition in the Sin-offering, the Burnt-offering, and the offering of Thanksgiving and Communion. The history of worship in the New Testament is after the same analogy. Undoubtedly the whole of Christian worship was

enfolded in the Institution of our Lord in the night in which He was betrayed. But He had not yet, as our great High Priest, consecrated with His blood the new Temple and the new altar. Afterwards, as this sublime rite takes its place as a constant law of worship, there are necessarily exhibited in its discharge, sooner or later, in a developed form, the whole body of those ideas which were from the first moment wrapped up in it. And this is what we see in the Catholic Liturgy, and the great universal features of its ceremonial.¹

The expression "sooner or later" is used advisedly. After our Lord was crucified, the judgment did not fall at once upon the Jews for their rejection of Him.² A space of forty years was given for repentance. During this time the Temple stood, the Sacrifices which God ordained

¹ It is, of course, clear that the bread and wine alone are essential. In the Oriental Church it appears that there is no Mass without incense. In the Latin Church of the present day, incense is disused on the majority of occasions. In the Anglican Church since the Reformation, its use has been rare and unsystematic. But this diversity does not affect the points made in the text.

² For this view of the conditions preceding the destruction of Jerusalem, see Döllinger's "*First Age of the Church*," Vol. ii, pp. 3, 4, 18, 197.

of old continued to be discharged, and the Christians of Jerusalem had no command to forsake them. The Holy Eucharist was jealously observed and prized, but it had as yet no permanent place of observance and could not have its proper eminence. But the time approached when the judgment was about to fall, when within the brief period of a few months all the ancient glory was to be taken away. The fire was extinguished, the Daily Sacrifice came to an end forever, and from the year 70 down to the present moment, animal offerings and all sacrificial worship ceased from among the ancient Chosen People. The altar, the Temple, and the people were involved in one common and awful ruin. The Epistle to the Hebrews was written to prepare the followers of Christ among the Jews for this great change. It was now distinctly proclaimed that there is a new Temple, and that we Christians "have an altar."

Finally, in the vision of St. John, the veil is lifted, and we see before our eyes how the old worship is fulfilled in the new, its types superseded by realities, its permanent principles embodied in grander forms, its purer symbols translated to a higher sphere. It is acknowledged by the greater commentators that what

is represented in this divine vision,¹ is not the Church of the eternal world, as it shall be after the general resurrection and the entrance into glory, but the worship of the New Dispensation, as it now is, in which "living and dead but one communion make," and the Church on earth with that in heaven, and with all the heavenly hierarchies, sends up to the eternal Throne one united act of praise and glory.

The heavenly Temple, as seen in Apocalyptic vision, has a wonderful resemblance, in its ground plan — so to speak — to the oldest churches of the East and West at the beginning of church architecture. The sanctuary was semicircular, and in the extreme end stood the Bishop's throne upon an elevated place. On either hand in the semicircle, were the seats of the priests. In the centre before the throne, was the altar. So in this vision a great apse comes into view. At its farthest and central point a throne is set, and high upon this throne the Presence of the Almighty Father is made manifest. In the curve of the apse are the four and twenty elders, twelve on each side, with white robes and crowns of gold. In the midst before the throne is a golden altar, and

¹ Rev. v.-vii.

we behold also the Lamb "as it had been slain." Incense is offered there in golden bowls in the hands of the elders, who prostrate themselves before the Lamb; and, at one stage of this great liturgy, an angel appears with a golden censer: "and there was given unto him much incense that he should add it unto all the prayers of the saints upon the golden altar that was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand." And there were seven lamps of fire burning before the throne, which are explained to be the seven spirits of God. Round about not only the throne of the Father, and the Fire of the Spirit, but the Lamb also, — and that too the Lamb as it had been slain, the Lamb of Sacrifice, — appear those mysterious beings who once guarded the way to the Divine Presence at the gates of Eden, and were represented in the Temple overshadowing the Mercy-seat in the Holiest Place, and were seen in the visions of Prophets, — the Cherubim of Glory. Add to all this that the Lamb provides food for His people so that they hunger no more, neither thirst any more.

In this vision we doubtless have revealed to us, so far as it is possible, the Holy Places which

Christ has consecrated by His Blood for the heavenly worship of the redeemed. It is the Holy Place of the ancient Temple transformed by the new life of the Gospel and by the presence of the Lamb. In the Holy Place, the several principal objects stood apart from each other. They waited, the Bread of the Presence, the seven lights, the incense altar, in silence and separateness, until the time should come when that should appear which could alone bring them into living unity. And now that the Lamb of God has come into the Holy Place, these symbols which so long stood apart have been brought together, and, the way into the Holiest being also opened, all things which go to the full expression of worship, the altar, the lights, the incense, are brought into the central place and there combined, to set forth the glory of God and the Lamb.

In the great acts of adoration and thanksgiving which St. John beheld, the Lamb is ever joined with the Lord God Almighty. We perceive, therefore, that our Burnt-offering, the eternal medium of our self-oblation, is a living Being; that our Peace-offering, upon which we feed that we may hunger no more, is living Bread; that the Victim Himself is the Object of worship,—at

once a Sacrifice and the Object of Sacrifice ; He that is offered is He also that, together with the Father in the unity of the Holy Ghost, receives the offering.¹ For these are the words of all created beings within the realm of grace, whether in heaven or upon earth, to the glory of the Father upon the throne and the Victim upon the altar : “ Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever.” And it is recorded also that the four Cherubim and the four and twenty elders fell down in adoration before the Lamb Himself and offered incense and sang unto Him the new song of the redeemed.

The Blood which was shed on Calvary we sprinkle upon our altar and our gifts, when we show forth the Lord’s Death ; but in our Sacrifice of adoration, it is a living Victim that we offer, whose human will is knit with the Will of God in an absolute and eternal unity. And here also is the Bread of Life, the “ Living Bread which came down from heaven ; if any man eat of this Bread

¹ Comp. Liturgy of St. Chrysostom, Prayer of the Cherubic Hymn : “ For thou art the Offerer and the Offered, the Receiver and the Received.” St. Epiphanius says : “ He is at once Priest and Altar, God and Man, King, High Priest, and Victim.” Adv. Haer. iv. 4.

he shall live forever." And whoso eateth the Flesh of this our living and Divine Victim, and drinketh His Blood hath eternal life, and the Lord will raise him up at the last day.

These are the threefold elements of worship as we have traced them from the beginning. They form, as was said in the first of these lectures, a threefold cord which runs through all the divine dispensations. It is in the great Rite of the Catholic Church that this worship has reached its highest development. Each time the Eucharist is celebrated, the Church first applies and offers the atoning Blood that she may become partaker of all the benefits of the Passion of our Lord. Secondly, she offers the ever living Lamb, the eternal Burnt-offering, and in and through this perfect and all-embracing Oblation, she offers all that are hers, themselves, their souls and bodies, to be a reasonable, holy, and living Sacrifice to God. Thirdly, she offers and receives the same Body of her Lord that from Him and in Him she may have true life. And following the Institution of Christ, she does all this through the visible medium of bread and wine, the pure-offering of Melchizedek, the elements which crowned

the Daily Sacrifice of the Temple, and stood upon the holy Table in the sanctuary, hard by the altar of incense and the seven lights, — the same pure-offering of which Malachi prophesied that it should be offered in every place. Now when the Priest brings these pure elements and fulfils the holy Institution, Divine Power completes beneath these outward signs the invisible realities which He has promised.

And as our sacrifice is a victim, a *hostia*, not dead but living, and not only living, but divine, even while we offer Him we worship Him. With the celestial Cherubim and the four and twenty elders, we, seeing Him with the eye of faith, fall down in adoration before Him “Who was slain and did purchase unto God with His Blood men out of every tribe and tongue and people and nation, and made them to be unto our God a kingdom and priests,” and, with the whole company of heaven, we also say: “Unto Him that sitteth upon the throne, and unto the Lamb, be the blessing and the honour, and the glory and the dominion, forever and ever, Amen.”

NOTE TO LECTURE III.

The author is not to be understood as implying that the secondary symbols which ultimately came to be universal in the worship of the Church were directly taken over from Judaism. Such a position would hardly be historical. While in the case of bread and wine Our Lord did indeed give a new sanction and a place of transcendent importance to the purest elements of Jewish worship, it would appear that the other symbols were adopted through the process so beautifully described in Walter Pater's "Marius the Epicurean" (chap. xxii). "Ritual," he says, "like all other elements of religion, must grow and cannot be made—grow by the same law of development which prevails everywhere else, in the moral as in the physical world. As regards this special phase of the religious life, however, such development seems to have been unusually rapid in the subterranean age which preceded Constantine; and in the very first days of the final triumph of the Church the Mass emerges to general view already substantially complete. 'Wisdom' was dealing, as with the dust of creeds and philosophies, so also with the dust of outworn religious usage, like the very spirit of life itself, organising soul and body

out of the lime and clay of earth. In a generous eclecticism, within the bounds of her liberty, and as by some providential power within her, she gathers and serviceably adapts, as in other matters so in ritual, one thing here, another there, from various sources — Gnostic, Jewish, Pagan — to adorn and beautify the greatest act of worship the world has seen. It was thus the liturgy of the Church came to be — full of consolations for the human soul and destined, surely ! one day, under the sanction of so many ages of human experience, to take exclusive possession of the religious consciousness." The "providential power within" is nothing else than the indwelling power of the Holy Ghost. The fact of greatest significance is that in this process of selection and of moulding, the instinct of the church should have been so unerring, her judgment so unconfused. Whether in Judaism or Paganism, just those elements are selected which are at once universal and also most capable of embodying or illustrating the purest and most exalted religious ideas — those elements which even as employed in those older systems expressed nothing peculiar to them. Surely there is here an effective argument in vindication of the claim of Christianity to be the final and universal religion of the human race.

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